The Event

PHOTO—MICHELLE HANDLER

CLOTHES-OPTIONAL LIVING ON THE EASTERN SEABOARD

ISSUE 21
Winter 1986/7

Thanks for this photo goes to an anonymous friend in Australia, sent to us as a christmas card without a signature or return address.

From Albany to Rochester

By Bern Loibl

Albany

November 21, 1986 — The New York State Court of Appeals' decision is "arbitrary, provincial and gives true meaning to the term 'boot-strapping.' Thank goodness that it's narrow and non-responsive to the issues raised so it won't affect the Rochester case," said Eleanor Fink, attorney for Robert Hollman and the Tri-State Metro Naturists, after receiving the opinion written by Judge Vito J. Titone.

Robert Hollman was arrested while sunbathing nude on August 16 and September 9, 1984 at the traditional nude beach section of Riis Park. He was with his wife Joan and their two children, aged 5 and 7, when U.S. Park Police cuffed him to nip nudity in the butt (so to speak) under New York State's new law which makes nudity in a public place a crime.

Discovering the arrest, the Tri-State Metro Naturists responded quickly in support of Hollman's ensuing legal campaign. Eleanor Fink, who came highly recommended by one of America's leading First Amendment specialists, offered her talents to defend Hollman in the Queens District Court of New York, the Appellate Term, and ultimately the highest court in New York State.

Despite a plethora of research, oral and written arguments engaging the collaborative wealth of naturist legal data, the Court of Appeals affirmed the lower court decisions with: nude sunbathing alone does not "rise to the level of communication necessary to invoke constitutional protection." Simply put: by doing nothing on the beach, Robert failed to communicate his naturist beliefs, failing to receive First Amendment protection for lack of expression.

John Kyff, legal coordinator of the Naturist Leadership Council stated: "The reasons I am so frustrated is that Hollman, like so many others before him, lost because his central argument has no validity. He lost because he, in effect, conceded the he was indeed 'exposing' himself ... he was engaged in the conduct of 'exposure' ... he only tried to justify that 'conduct' by claiming he was expressing the 'naturist philosophy' with his nudity. No! No! No! A thousand times no! Will we never learn!

"Wearing nothing is NOT conduct! It is doing nothing. NOT doing something is not conduct: It is the absence of conduct and therefore is absolutely harmless." Kyff continued, "What does he argue instead? He argues that in the context of his sunbathing nude on Riis beach 'nudity ... expresses and communicates the ideological beliefs of *naturism;*' and again that 'social nudity in the recreational setting expresses and communicates the collectively held beliefs of a nationally and internationally recognized movement.'"

Michael Gesner, president of the Tri-State Metro Naturists, comments in the TSMN newsletter: "This has been a difficult case for us, but especially for TSMN member Bob Hollman who provided himself as the test case. We sometimes thought of this action as solely for the return of legal nude beaches in New York State. The court challenge was also to defend the criminal charges (sunbathing in the nude at Riis Park in 1984) levied against Hollman. Our sincere thanks go out to you Bob, for your perseverance and dedication to the cause!"

Gesner asks: "Do we end the case here and now, and explore another avenue of attack? Or do we appeal to the country's highest court — the United States Supreme Court? An appeal to the Supreme Court would be very expensive, but because of its national significance it should be a national effort, not just of one group."

John Fitz-Gerald, president of the Naturist Leadership Council, urges TSMN to start fresh — designing a challenge aimed at the heart of the New York nudity law's ambiguities. He writes: "The Appellate Court is virtually inviting a replay of this case by their overreaching logic. They said that the facts in the case would not 'rise to the level of communication necessary to invoke constitutional protection.' In the criminal case, there was no way to add to the fact situation. A civil suit, when properly grounded with a clear fact situation, would provide a mechanism where by the fact situation would support a claim of constitutional protection. In addition, it would allow for the facts to be augmented as time goes by to strengthen the claim of constitutional protection."

Lee Baxandall, coordinator of The Naturist Society, also concurred that the New York vs. Robert Hollman case should rest on its laurels. He suggested, however, that the clear confirmation of "nudity with more" should be heeded and implemented everywhere by making sure "nude sunbathers should never be without their magic markers to write up slogans on each other."

Rochester

December 15, 1986 — To the dismay of the "shirt-free seven" who challenged New York's nudity law at Cobbs Hill Park in Rochester this summer, City Court Judge Herman Walz declared them not guilty, based on the first amendement to the United States Constitution. Because they

PARTICIPANT
Naturist Leadership Council

The Event is an independent quarterly publication from Events Unlimited, PO Box 203, Pequannock, NJ 07440. Its primary focus is reporting on clothes-optional lifestyles, naturist trends and activities along the East Coast.

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The Event is also available to the coordinators of all domestic naturist/nudist organizations on request, without charge — naturist/nudist organizations outside the U.S. are expected to cover the $14.00 cost for air mail or, if preferred, $7.00 for surface mail.

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THE EVENT
PO Box 203, Pequannock, NJ 07440

distributed pamphlets, carried signs and made their intentions to bare breasts in a public place known, nudity in this case is associated with speech (nudity with more) entitling them to First Amendment protection. Judge Walz read from the State Court of Appeals' decision against Robert Hollman to distinguish the dissimilarity between the two cases: "In contrast to the activity asserted in Hollman, defendants' activity of removing their shirts in Cobbs Hill Park not only was intended to convey a very particularized message about women's control over their own bodies, and about the sexism of gender-specific public exposure laws, but there was also a great likelihood that the message would be understood by those who viewed it."

While Hollman was merely nude, the "shirt-free seven" were nude while expressing and communicating their views — to enjoy the same shirtless comfort as men — via written and verbal means. In essence, it is all right to be shirt-free for women as a form of protest, but it's illegal for women to go shirt-free in public areas.

Prosecutor Thomas J. Brillbeck's major argument was that "it's the public's right not to be exposed to these acts," to which the judge ultimately agreed by not declaring the New York nudity law unconstitutional. Yet he wrote that "as applied to defendants' conduct ... the statute violates their rights to free expression as guaranteed by the federal and state constitutions."

The behind-the-scenes coordinator of the Cobbs Hill challenge, Morley Schloss, said the women were extremely upset at winning on First Amendment grounds. "This is not what the trial was all about" he said, "the women wanted/needed to win on the equal protection clause of the Constitution." Morley also stated to the press that this summer we will probably see naturists with signs, and other communicative paraphernalia, exercising their First Amendment rights.

The defendants — Ramona Santorelli, Mary Lou Schloss, Nikki Craft, Kathleen F. Reilly, Elise Jo Tooley, Lynn Zicari, and Debora A. Seymour — hope that the prosecution will appeal the case, giving them another chance at the court to address the issues of equal protection. Judge Walz had disagreed on this point, ruling that the gender distinction does not "render the statute unconstitutional." To the argument that the law violates the women's right

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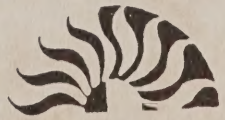

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to determine their own physical appearance, Walz ruled that even if that right did exist, it was subject to "reasonable regulation."

It was when District Attorney Howard R. Relin made press statements — that the statute protects women by preventing rape and sexual harassment — the judge exhibited the wisdom he failed to show in court, saying: "This argument can be dismissed out of hand. The state has no authority to limit a person's freedom merely because it may induce others to violate the law. This argument is another example of men attempting to protect women by denying women their freedom."

Lee Baxandall, who was on the scene during the Rochester trials (called on as an expert witness), wrote in a letter to *The Event:*

"I share the disappointment of defendants that the judge chose not to risk a decision that would take him into uncharted waters. His finding that 'community standards' in all instances forbid sexual equality in dress is unacceptable, and should be challenged again elsewhere.

"When Judge Walz took the conservative course he acted exactly as Robert Ellis Smith predicted a judge would in his article 'Nudity and the Law' (Cws 4.3). Walz constructed an unadventurous ruling from bits and pieces of the arguments offered to him.

"As Walz ruled to dismiss charges on the basis of several higher-court precedents that 'nudity is ... protected as speech ... when combined with some mode of expression which itself is entitled to First Amendment protection,' he accepted a line of argument which we first recommended in CwS 6.1, and also outlined with an item in *The Event.* It is 'Nudity with More' which worked and I hope it will now be utilized widely. As Walz indicated, it is a conservative choice, easily implemented, and a winner.

"Nude bathers should never be without their magic markers to write slogans on each other. They should take pro-nudity signs and badges and towels with them whenever they will go nude. And we should informally or formally call a political discussion or celebration every time we strip down on public land. It'll educate others while defending us.

"When the rangers and police realize they are facing an informed and politicized First Amendment movement, they will stop seeking out our people. If enough of us take up the 'Nudity with More' strategy, enforcement of anti-nudity laws in New York State and elsewhere could be abandoned within a couple of years. It will require a widespread effort to raise the consciousness of many who will take part once they understand the worth of 'Nudity with More' as political expression."

Whether from Albany to Rochester, or sea to shining sea, the courts have clearly and consistently ruled that nudity in itself is not a protected right unless accompanied with speech. Will this be the future of naturism — to paint slogans on our bods along with signs and other forms of written or verbal prose? While it may not be the relaxing naturist state we seek, calling for perhaps more visibility than we may want to assert, it is the way of a movement — the naturist movement — any movement. One thing is certain; this summer will tell us how well the lessons of First Amendment rights were taught us by the courts. Perhaps we'll read about it ... on you!

In the meantime, please help by supporting our litigating heroes' legal defense fund.

Tri-State Metro Naturists
PO Box 1437
Doylestown, PA 18901

Naturist Rochester
237 Vassar Street
Rochester, NY 14607

New York beach scene during a TSMN recruitment drive. PHOTO—CHARLES TENAGLIA

N.Y. LAW PERMITS RECREATIONAL NUDITY

By John L. Kyff, Jr.

Will it happen here ... ?

RIIS PARK, June 1, 1987 — Today, Tri-State Metro Naturists, a naturist organization serving the three-state New York metropolitan area sponsored an outing at Jacob Riis Park for the "entertainment" of its members and interested members of the public. Judging from the reaction of the crowd, everyone, participants and audience alike, seemed to find both the event and the nude sunbathers, swimmers and other sportspeople quite amusing and entertaining. No one, except a few red-faced police officers in blue, New York City's finest, complained.

Throughout the morning, naturists, clothed by the sun and wearing only smiles, entertained themselves and others by sunbathing, swimming and engaging in various sporting events common to beaches everywhere. Others read poetry aloud, played guitars and sang folk music to an appreciative audience in various stages of dress or undress depending upon one's perspective.

The festive atmosphere was temporarily threatened when three angry-looking armed police officers stormed onto the beach at high noon and headed toward the naturists. They were greeted by a chorus of boos and heckles from clothed beach users. The press suddenly appeared, cameras and microphones recording history in the making.

"You're all under arrest," an officer shouted as he approached the naturists. "You can't do that here. It's against the law! Put your clothes on!"

The naturists were prepared. The officers were greeted by the organizers of the event and their attorney, who spoke for them.

"Under arrest, officer? For doing what?" she asked.

"For public nudity ... for violating Section 245.01 of the New York State Penal Law! That's what for! You should be ashamed! Now, get dressed," one of the officers demanded, "you're coming with us!"

"Not so fast, officer. It's not for you to say who should be ashamed or act ashamed. My clients have broken no laws, but you are about to. And, if you do, we will sue you and the city for false arrest and deprivation of our civil rights under Section 1984 of the United States Code, and win. I happen to have a copy of Section 245.01 of the State Code here with me."

"Oh yeah. Then I suggest that you put on your glasses along with your clothes and read what it says, smart---."

"I need do neither, officer. I know what it says. Obviously, it's you who needs to be informed as to the letter of the law."

By this time a large crowd had gathered around to observe the confrontation. News people focused their TV cameras on the unfolding drama as the attorney produced a copy of Section 245.01 of the New York State Code and turned to the cameras. A hush fell over the crowd as she spoke:

"For your information, officer, Penal Law Section 245.01 exempts public nudity in recreation. It states: 'A person is guilty of exposure if he appears in a public place in such a manner that the private or intimate parts of his body are unclothed or exposed' but that 'This section shall not apply to ... any person entertaining ... in entertainment ...'

"'Any person entertaining, in entertainment.' That is what it says. Have you ever thought about what these words say and mean? What do you do for entertainment? What do you find entertaining? I, and millions of others, happen to find sports such as swimming and the diversion of sunbathing at the beach to be very entertaining both in practice and to observe. You might not, but that's irrelevant. We do and that's all that's relevant, all that's required by this law. It does not say that others must be entertained by what we do, or must find entertaining what is entertaining to us or to others. Nor does it define specifically what is entertainment. Section 245.01 doesn't say who must be entertained how. It merely says *'any person* (me) *entertaining* (myself) *in* (what I find to be) *entertainment.'*

"We, and many others, entertain ourselves by recreating at the beach. It is precisely what public beaches have been established and are provided for; to give all citizens ... including naturists ... the opportunity to entertain themselves and their families through recreation.

"No? What then is entertainment? The dictionary defines it a an 'act of entertaining; that which entertains. specifically, a performance (of some act) intended to entertain, amuse, divert, etc.' Now, what do you suppose is the meaning of 'recreation?' The dictionary defines recreation as 'a recreating; refreshment of strength and spirits after toil; diversion or a mode of diversion; (to) play' and offers 'to amuse' as a synonym of 'to recreate.' And just what do you suppose is 'play'? The dictionary defines play as 'to engage in sport or lively recreation; to amuse or divert *oneself.'*

"Clearly, sports and recreation are 'entertainment' which most people find 'entertaining.' Nothing that anyone is doing here today on this beach, be they clothed or nude, violates Section 245.01 of the New York State Penal Code in any way. Sports and recreation ... sunbathing ... are forms of 'entertainment' and so long as any person is nude while recreating, especially on beaches established for their recreational enjoyment, no violation of this or any other law has taken place. The police have absolutely no right and no standing to interfere with our peaceful and entirely legal clothes-optional use of Riis Park beach for our recreational entertainment. The New York State legislature clearly took care to exclude public nudity in the recreational setting ... in entertaining entertainment ... from the proscriptions covered by Section 245.01 of the Penal Code. Have they not? Before you jump in over your head, officer, I suggest that you call your lieutenant."

The officers quickly huddled and could be heard grumbling, obviously upset. "It doesn't mean that," one said angrily.

"The law doesn't mean what it says?" the attorney answered calmly. "If it doesn't mean what it says, just what does it mean? I suggest that you make that phone call, officer."

"All right lady, but don't go nowhere. We'll be back!"

By the end of the day, the officers in blue had not returned.

Judge visits nude beach

The following story is taken from the Newark Star Ledger *of Nov. 27:*

Superior Court Judge Anthony Gibson yesterday reserved decision on the legality of a Lower Township ordinance banning nude sunbathing in a state-owned game preserve until he can see the site.

Gibson, sitting in Atlantic City, said he would issue his decision Dec. 18 after visiting Higbee Beach, the game and wildlife preserve on the Cape May County municipality's Delaware Bay side.

The judge decided on the winter visit after attorneys for the township and those representing a group of naturists differed on whether or not it is secluded.

Tri-State Metro Naturists, a nude sunbathing group, has asked the courts to overturn a Lower Township ordinance banning public nudity. Their attorneys Joel Garber and Mark Guralnick of Cherry Hill, contend the ordinance is unconstitutional in that it limits freedom of expression, is vague and overbroad and violates people's rights to be left alone.

They also contend the township couldn't enforce the ordinance anyway on Higbee Beach because it is state property. They were joined in that contention yesterday by the state, represented by Deputy Attorney General George Cook.

Cook argued that state sovereignty precludes municipalities from enforcing municipal codes on state property, saying they may only enforce state codes on state property.

He was questioned at length by Gibson about the limits of that sovereignty and how it balances against the rights of the surrounding or abutting municipality.

Cook conceded that some balance has to be achieved between state sovereignty and municipal rights, particularly in areas of high density, but argued that is not the issue in this case because the beach is secluded.

But in his arguments, Lower Township attorney Louis Dwyer contended the beach is not secluded but overlooks the Intracoastal Waterway and is visited frequently by boaters, families, fishermen and picnickers.

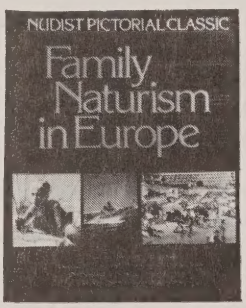
Dwyer also reminded the judge that the ordinance is identical to one in Belmar that was upheld by a state appellate court.

Following the hearing, Garber and Guralnick said their clients have authorized them to fight the ban to the U.S. Supreme Court if necessary.

TSMN WINS

The Event learned just before going to press that Superior Court Judge Gibson ruled in favor of the Tri-State Metro Naturists. Lower Township cannot enforce an ordinance barring nude sunbathing on state-owned Higbee Beach.

It isn't over, apparently! Judge Gibson also pointed out that the state Department of Environmental Protection is drafting an amendment to state law that would prohibit nude bathing in New Jersey. "There is nothing immoral or lewd about nudity," he said. "The question becomes where the nudity is practiced ... "



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Karl From Sorobon brings an old ad campaign up to date. The photo on the right is from the cover of The Event *number 18.*

Civil suit filed against Cape Cod National Seashore

From The Naturist Society

On December 15, eleven women filed a motion in the U.S. District Court in Boston, seeking a restraining order and preliminary and permanent injunction to prevent enforcement of a Cape Cod National Seashore regulation that bans nude bathing.

The regulation dates back to 1975. It forbids skinny-dipping and sunbathing even in areas of the Seashore that are remote and long used clothing-optionally. In addition, the regulation sets a more restrictive standard for women's dress; it requires that female breasts below the areolas be covered.

Defendants in the class action are Donald P. Hodel, Secretary of the Interior; William P. Mott, Director of the National Park Service; Herbert S. Cables, Jr., Regional Director of the National Park Service; and Herbert Olsen, Superintendent of the Cape Cod National Seashore.

"Craft vs. Hodel et al" cites grounds in the 1st, 4th, 5th, and 9th amendments to the Constitution. It claims the regulation barring all nudity is unconstitutional. The plaintiffs all have been cited by Seashore rangers or consider themselves intimidated by the regulation from exercising their rights as American citizens.

The suit is brought "on behalf of the class of all similarly situated females," to wit, women whose rights to free expression, privacy, due process under the law and equal protection of the law are, have been, and will be abridged by (threatened) enforcement of "The Regulation" ... The named plaintiffs will fairly and adequately represent the interests of the class.

The complaint states that all attempts to obtain "a day in court" to test the regulation have been frustrated by repeated dismissal of charges against any and all who do seek to have a trial on the basis of the regulation.

The plaintiffs are Nikki Craft, Michelle Handler, Carol Agate, Maureen O'Connor, Melissa Farley, Caroline Manheim, Merilee Milstein, Laurel Brooke, Gabriel Brooke, Diane Kennedy, and Diana Fabbri. Their occupations range from Provincetown artist to lawyer to travel writer to labor activist to psychologist to civil rights organizer.

Attorney in the filing is Jeffrey Denner, of Denner & Benjoya.

Playalinda Beach, Florida

From the Central Florida Sun Solution

In mid-July Brevard County Sheriff's deputies began sporadic raids on naturists at Playalinda Beach. This time there has been little interest by the media. Area naturists estimate that 25 to 50 people have received citations thus far. The tactics used by the police are the same as last year: deputies use a four-wheel drive vehicle on the trail behind the dunes, crossing over periodically on foot to observe with binoculars or to issue citations.

The National Park Service is maintaining a low profile. Their only involvement appears to be providing access to the trail northward beyond the last parking area.

As happened last year, the raids have caused beach usage to decline somewhat, and for those who choose to continue to visit, the atmosphere has become tense and less spontaneous.

One of the many to receive a citation was Roger Gillette, treasurer of Playalinda Naturist Association. Roger was issued his citation for nudity near Marker #73 on August 14th. He was alone, although there were several people in the general vicinity. Not only were there no complaints, but he has at least one person who will testify that he was not offended.

Roger has decided to plead not guilty and to demand a jury trial. His defense attorney is Louis Cianfrognia, who successfully defended Sam Anderson last fall. The beach aid fund will be used to help pay his legal expenses.

Roger and his attorney are confident of victory — so are we. Anyone who has seen Cianfrognia in action will understand why.

We wonder how many adverse jury verdicts it will take to convince Sheriff Miller to quit harassing innocent people and wasting taxpayers' money in an attempt to impose his dress code. He said last year that he could be accused of nonfeasance of office if he didn't cite for nudity. Soon he could be in the position of creating a misfeasance of office if he continues.

The Naturist Society

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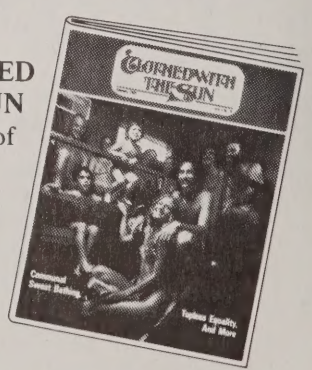

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Genie O'Brien had enough

Genie O'Brien pleaded no contest in October to charges that she openly defied a city ban on topless sunbathing nearly two years agao on North Lido Beach.

As reported by the *Herald Tribune,* Genie, 36, was fined $100 and ordered to pay about $80 in court costs by County Judge Becky Titus, who rejected the state's recommendation for a guilty judgment, which would have left Genie with a criminal record.

Titus said she did not believe prosecutors would have sought a finding of guilt against O'Brien were it not for the publicity that her defiance of the topless sunbathing ordinance had received.

"I think the city has made a statement through this case," Titus said. "The city has served notice of what will happen if the ordinance is violated again. And I trust that this ends the case."

O'Brien said after the sentencing that she was "glad it's over and relieved, so I can get on with my life." She added, however, that she would do the same thing if she had it to do over again.

The city's ban on topless sunbathing in public, aimed specifically at the longtime practice of seminudity on North Lido Beach, was adopted in February 1985 and promply challenged by O'Brien.

O'Brien, the only person ever charged under the short-lived ordinance, contested the constitutionality of the law before County Judge Alan Dakan and won. He threw out the ordinance and dismissed the charges against her in July 1985.

The city subsequently adopted a revised ordinance, which is still in force, that accomplishes the same ends by using language that was found to be constitutional by the state Supreme Court.

Prosecutors also appealed Dakan's ruling to Circuit Judge Andy Owens, who reversed the lower court decision last month on the basis of recent rulings by the state Supreme Court that local governments can regulate public nudity, and he reinstated the charges against O'Brien.

Defense attorney Joe Cardozo said O'Brien could have continued to fight the charges in court, but he credited her with knowing when to stop. The city would have fought the case all the way to the Supreme Court, where O'Brien would probably lose, he speculated.

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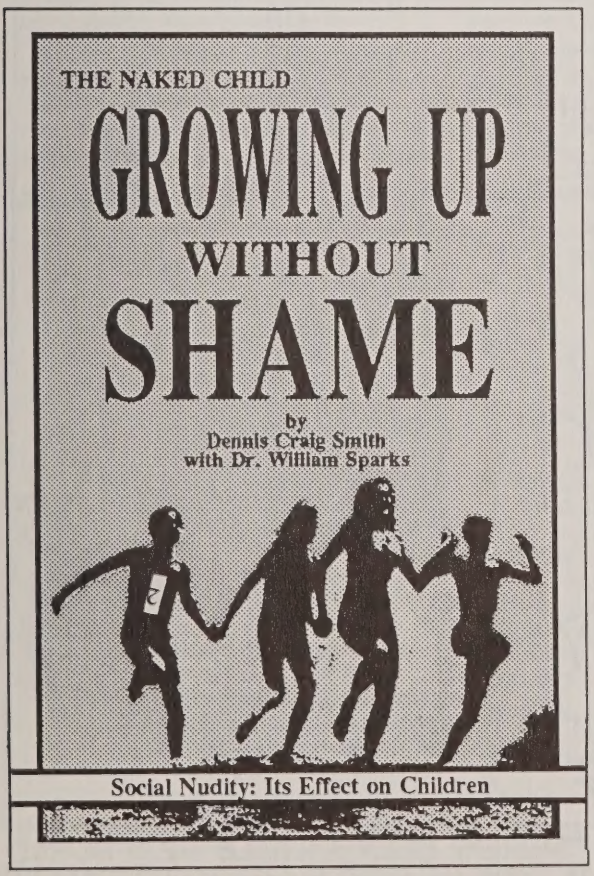

The Naked Child:

GROWING UP WITHOUT SHAME

by Dennis Craig Smith

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Some "experts" say family and social nudity causes these problems. But Dennis Craig Smith was unwilling to accept their opinions as fact. He began a search for the truth that led him to nudist camps and beaches to talk to adults who had grown up in nudist families. He found well-adjusted people who appeared to disprove the "expert's" theories. His book addresses the need for further research regarding the true effect of family nudity on the developing child.
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feedback

Periodically, a letter to the editor — in this case the editor of The Beachcomber *, newsletter of the Sanibel Naturists — touches the heart of our naturist conviction.*

We are a retired couple, newly converted to naturism. Oh, how we wish that we had not wasted all those years hanging back! It is almost like being "born again," in a different sense. The feeling of freedom, the wonderful people, the new-found awareness; why don't the groups advertise the wonderful benefits of the naturist life?

Last summer we took our trailer and visited naturist resorts and camps all over the midwest. We were treated like old friends everywhere; they were all so nice that it was hard to pull up stakes and move on. We met grandmothers in their 80s, newlyweds and everyone in between, but everywhere there were the kids! Naturist kids, laughing frolicking, shrieking with delight, enjoying their uninhibited freedom. We loved seeing their little brown bodies so beautiful and healthy. We cherish the memory of their innocent, smiling faces, so unashamed and open.

We would have loved to start a photo album of our adopted "grandchildren," but felt sad that this was impossible because of all the hysteria over "Kiddie Porn" and pedophilia. Our society suffers from the sickness of having lost touch with nature. Another couple we talked with said they are afraid to even talk with the kids in their neighborhood for fear of being misunderstood. How we would love to bring our own grandkids along to the beach or to camp, but, alas, it is impossible because our children and their mates think we are unacceptably eccentric. If only we had found out about naturism 35 years ago, things would be different today!

Those of you who are young enough, don't neglect your children by leaving them home with a babysitter; children brought up as naturists develop healthy attitudes toward themselves and others. How our kids would have benefitted from this, we can only guess, but we feel certain that the teenage years may have been easier had we been naturists at the time. Now we see them making the same mistakes we made, teaching them to be ashamed and embarrassed about their bodies.

In closing, we would like to say that it is okay to teach your little ones not to accept candy from strangers, but what is wrong with a cookie from a lonely and adoring grandma?

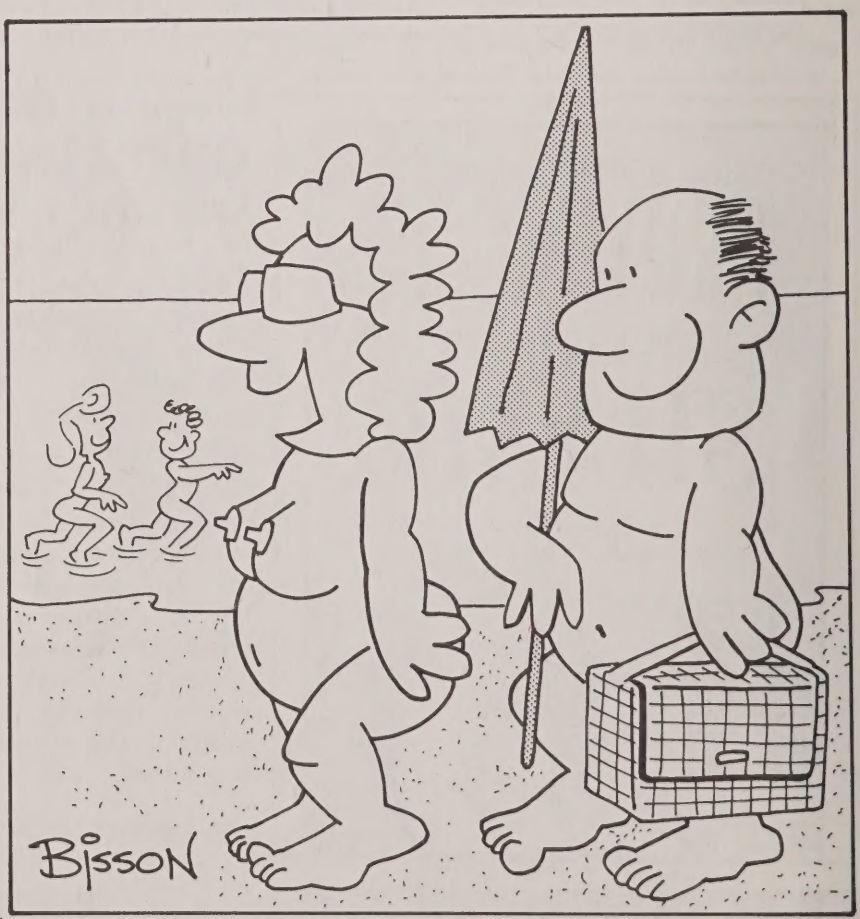
Gram and Gramps

PROMOTING NEW PURITANISM

I am dismayed to see *The Event* being used to promote the anti-pornography ideology. I am particularly offended by self-appointed guardians of our private morality attempting to lay a guilt trip on me or anyone else. Sex is the most personal aspect of one's life and it is the right of each person, female and male, to determine for themselves what "turns me on" and for their choices to be respected. People should be judged by their actions toward others and not by what their reading and viewing habits are.

Semantically speaking, pornography is nothing more than graphic depictions of individuals engaged in sexual activity or in sexually provocative poses. Nina Silver, Nikki Craft, Michelle Handler and others have projected their own personal perceptions of pornography. There are, however, men and women, myself included, who appreciate things pornographic from time to time. Heaven forbid, some of us even have pornographic thoughts.

The worst one can say about pornography is that it is often boring and



"I CAN'T BELIEVE THERE'S BEEN A WHOLE NEW WORLD OUT THERE...AND IT TOOK US FORTY YEARS TO FIND IT!"

predictable. Its positive values, however, lie in the fact that it can be somewhat of a consolation to those not involved in a sexual relationship and may also furnish instruction and fantasy to many couples.

Many men who appreciate pornography also respect and appreciate women and don't treat them as objects, but are able to separate fantasy from reality. The same thing can be said about one's occasional preoccupation with food, which is sometimes referred to as being "sinful." Thus, the subject of rape and violence toward women is really *not* the issue. In fact, those who perceive a connection between pornography and rape actually give the rapist an excuse, i.e. that rapists are really nice guys if only it weren't for that awful porno. In other words, the rapist can say, "porno made me do it." I say no, rape is a crime and a gross violation of a woman's individual bodily rights and calls for long-term incarceration.

It is also naive to talk about "media responsibility without law." The report of the Meese Commission on pornography, which also claimed to be against censorship laws, was applauded by Women Against Pornography. The hysteria of the anti-pornography movement, both from the right and the left, can only lead to oppressive governmental and private actions against what is deemed to be "sexually offensive." I think it inappropriate for the naturist movement and its publications to promote the reactionary conclusions of the new puritanism. *Louis Sicilia, New Jersey*

Edit. reply — Let's define pornography realistically — not what it stands for literally, but what it has become in real life.

Pornography has become the product of an ILLEGAL INDUSTRY (the trade in human flesh) which exploits and abuses people to engage in sexual acts, and gets away with it; these include young children and teenage runaways. Some of the acts depicted are of actual murders and real (not just acting) torturing abuses. While these examples represent a small fragment of the overall porn industry, they are highly lucrative.

Pornography is the product of MORALISTS who created the INDUSTRY by suppressing our natural urges and their depiction in art and literature.

Pornography is PROFIT. And as long as you support the INDUSTRY with your dollars, it will find VICTIMS to feed your fantasies.

While there is certainly nothing wrong with your fantasies (whatever they are), there is something wrong with hurting people in the process of fulfilling them. And that is the only immorality I see in pornography.

Recently feminist enthusiasts have entered the naturist forum, bringing with them new ideas and new vision — perhaps too far-sighted for some. Some authors invariably preach to the reader, especially in these controversial areas, while others prefer to educate or entertain. In The Event*'s opinion, all viewpoints are valid if they are offered by naturists for naturists.*

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BUSTING A TYPO

A woman, responding to Barry Plaxen and his travel article in issue number 20 of The Event, *writes:*
As per your article on page 30 of the Fall 86 issue, is a "busting Dutch town" one where women can walk the main street topless? Please clarify!

Edit. note — When Barry confronted Don Bensen, our associate editor, about the typo he replied "It was supposed to say Philipsburg is a 'rusting' town due to its damp climate."

"MOPPETS" ARE ABUSED KIDS, NOT NATURIST KIDS

"15 indicted on child porn charges" — began a story in The Cleveland Plain Dealer. *The story concluded with a listing of the seized material and the names of those arrested.*

I know of no naturist who condones or promotes child pornography. Yet it seems we are constantly fighting off bad publicity or false images because of pornographers and kiddy-porn magazines with titles such as: *Life Should Be a Childhood Thing, When Moppets Grow Up,* and *Joy of Nudist Youth.* Given the opportunity, the news media seems to enjoy capitalizing on these by adding tidbits that mentally connect naturism with child porn — damaging our life-style immensely. One reason we have such a hard time winning our rights is because of these publications that over-zealous news writers see fit to throw in for sensationalism.

We support the exposing of child pornographers and the consumers of their "product." All children are precious and need to be nurtured and guided towards a moral life-style. Children of naturist families are a step ahead of non-naturist children in moral attitude and in being sensitive to the needs and feelings of their fellow human beings. Our children are taught from birth that life is precious, and never to be exploited. They know their body and its functions is not in itself obscene. They know lewdness is of the mind and not of the body. Yet our young people can read these "tidbit"-enhanced news articles also; and since they are young and naive to politics and the ways of the world, a seed of doubt about their lifestyle could be planted in their young minds. Young people today have more to be confused about than in the '50s when I was young. Confusion causes unhealthy emotions, and no child — naturist or otherwise — needs this.

I get so angry and frustrated with articles that relate naturism with human degradation, because I feel so helpless to do anything about it. After my anger subsides I am so emotionally drained that a day-long depression takes over.

I live and promote our naturist lifestyle every day. I tell all the new people I meet how wonderful it is, and how nice it is to raise a family this way. It is so sad that there are thousands of us who are "closet nudists." If these people would simply get courage enough to tell the world how great naturism is, together we could change America's puritanical outlook on nudity. Our lawmakers would then desire to serve *us* because then we would carry clout. If the outlook of the majority of America's citizens changed, these sensational "tidbits" would fail to be sensational and would disappear from news articles altogether. News writers would regain some of their lost integrity, the public would be served (including naturists), and America, as a whole, would benefit.

When you "closet cases" finally decide that the freedom you enjoy (but fail to support openly) are being taken away from you, it may be too late for all of us.

I live in Ohio where child pornography laws are the strictest in the country. Yet, I adamantly stand up for my family's freedom to photograph our children nude. I have written my state senator, my district congressman and included authorized, reprinted articles from the *Bulletin.* I alone, though, will make no difference.

Please don't think I'm patting myself on the back! We all must march to our own drummer. Many others like me have laid their lifelihood — job or business — on the line to stand up for what they believe in. Won't you please do the same?

Life is too short and our freedoms too precious to be plucked from us because of the current tide of child pornographers, and all pornographers. As long as the non-naturist public relates us to these slime we are an endangered species.

Now that I've written this, my anger has faded, my frustrations vanished, and I feel a smile coming on.

In a parting note my family and I have visited The Body Shop in Mayville, New York. We found Glen and everyone so friendly and quick to smile that we decided to join their ranks as club members. It's still rather primitive, but the friendly faces more than compensate. Please visit us soon!

D. Buck Hornberger

SUBSCRIPTION RENEWAL

My wife and I are subscribers of *The Event.* The Fall '86 issue number 20 came recently with an address label which said something like "next-to-last issue." My wife and I enjoy reading your magazine very much and wish to continue doing so. Will we receive a renewal notice or should we send more money?

George and Debbie Gwiard,
Massachusetts

Edit. reply — We have recently implemented (with issue number 20) a new mailing-label format, giving all our readers an immediate overview of their subscription status. All subscribers will receive a renewal notification when the status line on their label reads: "Your subscription has 0 issues remaining."

Another welcome snow job from Ed Stimpson, coordinator of the Utah Naturists.

Many fine naturist publications were on display during the World Naturist Conference in Greece.
PHOTO—LEIF HEILBERG

GREEK NATURISTS SEEK YOUR OPINION

I have received the fall issue of *The Event* and want to thank you, once more, for publishing the closing statement of the World Congress on Nude Beaches.

The Event has become a superb publication and a main mouthpiece of clothes-optional lifestyles, not only on the East Coast but all over the world, and it deserves our praise for the quality of its articles and photography.

The Antiparos Congress on Nude Beaches, attended by top leaders of the naturist movement, has focused on the issues of pseudo-naturist magazines that are still abundant on the market, even if they have no chance to compete with the pornographic ones. Samples covering three decades have been displayed at the naturist stand and there have been strong arguments about their editors' practice of misinterpreting the naturist movement's goals by publishing articles and pictures that are detrimental to public opinion and what the movement stands for.

In view of a serious increase of such periodicals in Greece (there are forty or so swinging and numerous hard-core/pornographic magazines on sale at public kiosks), the undersigned, as chairman of the Naturist Ramblers and Friends of the Sun — a new group that appeared shortly after the Congress — invite correspondence from readers of *The Event* on the topic "Use and abuse of naturist photography in the press and how the naturists can counterbalance this situation."

Social nudity per se is a wholesome practice for the entire family and promotes bodily and mental health of young persons. Overt sexuality is not permissible at nude beaches, but hugging, cuddling and touching are encouraged by our group; as modern people we do not want to suppress our feelings. Another issue is photography without consent at beaches. How can naturists protect themselves from uncontrolled photography occurring there? What should be our position towards child pornography, and what is its connection with child photography?

I will be pleased to hear from readers, hoping to set guidelines for our protection.

Angelos "Mickey" C. Mimikopoulos
PO Box 26 148
GR - 100 22 Athens, Greece

The sickness in "Healing your heart"

By Pat Fitz-Gerald

Pat Fitz-Gerald during the 1985 conference of the Naturist Leadership Council in South Carolina. EVENTS UNLIMITED PHOTO

Sitting there with the warm sun shining on my naked body I felt the cold shiver of fear race down my spine as I realized that here, indeed, was something to be afraid of — jeopardising not only the naturist lifestyle but the very freedoms that most of us prize so highly. I felt myself being engulfed by this stealthily elusive, unnameable THING.

My family and I had come to attend the East Coast Naturist Gathering as we do each year. Finding a marvelously warm welcome when we discovered that Birch Acres has no fence and no gate, we felt that this, indeed, was a superb beginning to what we hoped would be the best gathering ever. What a wonderful experience to feel that kind of freedom at a naturist resort. A great beginning to a reunion with old friends and an opportunity to make new ones.

In a spirit of curiosity, I had come to the upper field that day to attend Nina Silver's "Healing your heart" workshop for women only.

Nina started the workshop with a short introduction of herself, claiming to be a psychic healer. Explaining that she is taking over the workshop from Michelle Handler because she can understand how burnout feels, she said something about needing to be healed herself — meaning, I assumed, that the workshop will do that for her.

There were approximately sixteen women present. Nina set the tone for the introductions, followed and helped along by Marianna Handler. We all introduced ourselves by first name only with everyone telling a bit about themselves and why they were there. I found it notable that the majority claimed to be "burned out" from something and that the majority of the women present felt "male-dominated" — sentiments that had been intimated in Nina's introduction. The others seemed to be echoes, more openly expressed — each provided with an excuse to complain about their treatment by "our male-dominated society." I seemed to be the only one present who said anything to the contrary.

Nina then explained that she was going to give some instructions and indicated that they weren't mandatory. She had everyone hold hands (we were in a circle on the ground) and close our eyes. Then she started using basic hypnosis techniques to encourage an exercise in relaxation and what she termed "body awareness."

Nina then began speaking about different body areas wanting to "make noise" and encouraged the participants to make these noises. She began to make noises herself and others began to follow until most were groaning and moaning and making other noises, such a babies and young children make when "singing" themselves to sleep. Three of the areas of the body she mentioned were the base of the spine, the abdomen and the base of the neck; I found it somewhat interesting and somewhat significant that the genitals were specifically mentioned in addition to the abdomen. The sound that Nina made as she named different body areas are impossible to describe but were revealing in themselves. She went

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Spiritual politics: the healing of the heart

By Nina Silver

PHOTO—MICHELLE HANDLER

Nina Silver and a participant in her "for women only" workshop during the 1986 East Coast Naturist Gathering.

FOR WOMEN ONLY. One might imagine an elitist assembly where secrets are told with conspiratorial delight and punishments swiftly meted out to the unknowing. Or one could consider a space where women explore who they are outside of traditional or usual contexts. What this also meant last summer, during the East Coast Naturist Gathering, was a space where we were able to appreciate each other's uniqueness and strength. Without men present to automatically look up to, modify behavior for — however subtly — or disagree with, women had the opportunity to discover brand-new options of perception and behavior. We found ways to empower and get to know ourselves and each other better, and experience some joyful and rejuvenating healing techniques. Most important, women related to each other in ways they hadn't before. This elicited powerful responses: we talked, cried, shared, laughed, became energized and angry and elevated. Witnessing this was incredibly moving. I felt blessed that these women — most of whom had never dealt with this type of healing circle before — were willing to open themselves to feeling and creating new ways in which to experience themselves, each other, and the world. As a workshop facilitator in the healing arts for six years, it was extraordinarily special to do this in the sun, naked, with other naked women. It reminded me of the ancient religion, the Craft, when one would disrobe to be closer to the elements and thus one's own spiritual power and beauty. Being naked was part of the ceremonial practice to further self- and cosmic awareness.

From this perspective, it seems strange if not astounding that I would be a target of Pat Fitz-Gerald's hostility, anger, fear and misrepresentation — simply because I helped to create a loving environment. Lee Baxandall pointed out in the last issue of *The Event*: "the feminists — Craft, Handler [their slide show], Silver especially [my workshop] were well organized, determined and had specific objectives." Yes, we feminists *do* have clear objectives. These objectives are to eliminate the fears, prejudices and hatred that prevent all people from having loving, respectful, and supportive relationships with each other. This extends to living on a planet whose animal, vegetable and mineral co-inhabitants are respected rather than exploited, where there is an awareness of the unity of all things, and all life forms have a peaceful, joyous place to express themselves.

Why do I include this as part of feminism? Because if we humans like ourselves, accepting our rich variety of expression, we will have no reason to exploit any living thing. Unfortunately, many of us don't like ourselves. This dislike and hatred of ourselves shows up in our disdain for our emotions, embarrassment by our passion, and our noble efforts to "rise above it," to cut ourselves off from feelings that are experienced as too painful. These emotions may be grief, sexual vulnerability, anger, joy, love; the list is endless. Even though humans are very passionate creatures, we have

CONTINUED PAGE 28

A Body Shop weekend campout (bachelor style)

By D. "Buck" Hornberger

This is a short story about one Body Shop member who left his family at home (they had other plans anyway), to be a camping bachelor for a weekend. Let me tell you, it was an experience I'll never forget.

Leaving home, heading east on Interstate 90 on an unusually hot afternoon, I suddenly encountered a traffic jam near Erie, Pennsylvania; I knew all these cars couldn't be going to Erie, because there were more than 10, and they all had mufflers. Stuck in traffic with no air moving, I reached down to turn on the air conditioning. What's this? No a/c switch! Now I remembered the option I forgot when I bought this truck; what a hot and sweaty way to start my bachelor weekend. When the traffic started to flow again (the ten cars finally turned off to Erie), the other 200 or so headed towards New York along with me. We moved quickly now, until we got to the New York Thruway toll booths. You see, when I reached for my wallet to pay the toll, I realized that I had on jogging shorts; all my loot was packed quite snugly in the rear of the truck. Murphy and his law seemed to be keeping me company this weekend. After I got over the embarrassment of rooting in the bed of my truck looking

for toll money ... those motorists behind me had no sense of humor ... I proceeded to our beautiful A.S.A. club grounds — The Body Shop — over 100 acres of naturist-bare-buns-shed-your-cares heaven.

After stopping by the office to check in with Glen and be assigned a campsite, I assembled my pup tent. Would ya look at that? My tent doesn't look anything like the picture on the box. Is a pup tent supposed to have a Mansard roof? Murphy's still with me!

Once I managed setting up my camp, I realize how quiet it is (and lonely) without my sweety and the kids. Oh well, no one to have a battle of wits with. Lucky me, 'cause I'm unarmed anyway.

Since the sun is down and it's getting late, a shower and preparing for bed seemed to be in order. Before sacking out, I thought, I'll lay out this fresh-baked apple pie for breakfast. It'll be great with fresh-perked coffee in the morning.

What a beautiful Saturday morning it was — sunny and already warm at six a.m. After putting on the coffee to perk, I headed down to Orchard Lake for a wake-me-up swim. Geeze, is the water cold after my sleeping bag — it did the trick. Wide awake now, it's time to feed my tummy. Whoa, where's that pie at? Over and behind the truck lay the empty pan, and sleeping peacefully nearby was Glen's cat, Creeper. When I pick her up to pet her ... sure enough, she has PIE-BREATH. Heck, ya can't stay mad at her, cuz she's so darn cute.

After a major hike for a man of my age — at least a mile — it's back to the lake for a cool-down dip before putting the fishing pole to the test; it's necessary at this point to tell you there are some nice bass in Orchard Lake, and that I caught a fair share.

Now down to some serious fishing. Just in case I catch a big one, though, I'll need proof; so I ask a fellow member to stand by with his camera. Smart move too, 'cause just then I hooked Shamu, or his big brother. My heart pounded and my mind raced as the pole bent nearly in half. Good heavens, this monster could easily drag me in; but I simply refuse to let go. I could just see the headlines: "Naked man's dead body recovered from county lake ... still gripping fishing pole with monster fish on hook." But I won the battle and lifted Shamu to the dock. Oh no, he slipped the hook. Lucky for me, however, my friend snapped the photo just in time. I'd not only have a BIG fish story to tell, but also a picture to prove it! Since we have an on-premise photo lab at the Body Shop, I didn't have to wait long to see my prize catch.

Oh my, look at that. Now I'm really troubled. Everything in the picture is distorted. Something's wrong with Dave's camera. I mean, the pole looked huge and the fish looked so small. And look how chubby it makes my waist seem. Gee, that's so sad, he paid a lot of money for that camera, too ...

Saturday evening suddenly arrives, and it's nearly snuggle-sak-time again. Boy, did this day go fast. After a final swim and shower it's time for dreamland.

About 4:30 in the morning I'm awakened by the sound of food crunching. That sneaky Creeper's at it again, I thought. I'll just shine the spotlight on her and scare her good. As I flash the light on my food box, getting ready to holler at the cat, my eyes landed on a contentedly feeding skunk. It's really amazing how fast one can stifle a loud yell and sudden movement. Mr. Skunk was leisurely eating my favorite bar-be-que potato chips. Needless to say, I put my light out and laid back down very slowly because, as we all know, these cute little critters carry nuclear weapons under their tails. The fear and suspense keep me awake, and since it's nearly daylight when he leaves, I thought I might as well get up. After a wake-up dip and coffee I might just survive this.

Seeing me up and around, the club's resident "Euell Gibbons" invited me to breakfast. I inquire if we'll be walking around the lake to look for nuts and berries, or if we're going to town for "human" food? Thank God, he opts for the latter. After feeding half the forest, it seemed only fair. Hooray, human food! I order the fancy waffles (filled with nuts and berries).

Once back at the Body Shop, it's time to break camp and start packing my gear. I still don't know, to this day, why I brought all my earthly possessions with me on this campout!

With hugs and handshakes, I bid farewell and head towards home.

While cruising and daydreaming, heading westbound on I-90, I hit a Grand-Canyon-size pothole near the Erie exit — where I immediately learned the reason why so many cars in Erie don't have mufflers — I knocked the left side dual-exhaust totally off my truck. No parts to fix it with, and no repair shops open on Sunday (Murphy's still with me) ... woe is me. There was no choice but to drive the remaining hundred miles home, sans left exhaust. Heck, I'll just ignore the noise, even though it sounds like someone is running a chainsaw wide open on the seat beside me.

Yvonne, the love of my life, and the kids were happy to see me, and asked me, while I strained to hear them, if I enjoyed my weekend. Remembering Murphy's Law, and how he'd been with me all weekend long, I replied that I was unsure.

Monday, after work, I entered the locker-room showers, sporting a frown caused by my muffler headache. One of the guys yelled, "Where'd ya get that super tan? Boy, do you look great!" Then, with a smile mysteriously appearing on my face, I realized what a good time I did have, and that I'd become a walking testimonial to the benefits of a social nude lifestyle.

The story is true, only Murphy is no longer with me.

To make YOUR way to the Body Shop, call 716-753-2900, or write: The Body Shop, PO Box 195, Mayville, NY 14757.

Pat Huffman and Glen Miller of The Body Shop PHOTO—DAVE GENS

Naturism and sex

By Bruce Nappi

What is the issue?

Since the beginning of the nudist movement in the U.S., sex, in relation to nudism, has been a 4-letter word. Nudists and nudist clubs went out of their way to assure everyone that people who take off their clothes in a social environment are not under the influence of this factor. Even with the liberalization of nudism into naturism and the free beach movement, it was still necessary to pretend that sex was not a consideration in the psychology and ethics of the participants. The reason for this is obvious: The clothes-compulsive society is also a sex-hyper-compulsive society. Compulsive societies have narrow channels in which expression resounds; and nudists were not within these channels. True to form, society responded with barriers. It was hard enough overcoming the barrier to nudity without bringing sexuality, in any form, into the picture.

But why is it actually a related issue? For the simple fact that the specific clothing one removes to express naturism is the clothing that covers our sexual parts!

A woman wearing a string bikini is not demonstrating naturism even though 99 percent of her body is uncovered. On the other hand, on a cold morning at a naturist camp, it is typical to see naturists wearing hats, sweatshirts and sneakers. But, since they sport the "bare necessities," they are expressing naturism. Women without a top, even if they are wearing a Puritan's skirt, express naturism.

Okay, so what? Any naturist with even the shortest experience can tell you one of the most significant realizations of the naturist movement: being nude does not equate to sexual arousal! No matter what the textilers fear or want to believe, it just isn't so. So what is the problem?

We know from the research of Dr. James Prescott that there is a strong link between a society's restriction of sexuality, physical pleasure and affection, and the violence seen in that society. This was determined by studies of cultures throughout the world.

Nina Silver, In *The Event* #19, expressed the concept: "... in the majority of the population, the flow of sexual and loving energy is so blocked that the only way erotic excitation can push through is to be catalyzed by humiliation and violence ... eroticism and violence are opposing biological drives ... "We also know from psychology that most people, because of their strong conditioning toward social harmony, control anger by transferring it into other forms. The most common form is withdrawal. When people who withdraw attempt to explain the feelings they have, they do not see the anger at all. They usually interpret it as coldness and rejection by others. The U.S. culture is and has long been sexually punitive. Because of Dr. Prescott's work, the tendency to violence in our country is directly indicated. But more to our point, the denial of sexuality as a real component of the human personality of naturists is also a catalyst to what we view as alienation and rejection within our movement and toward prospective members. The way these forces interact in naturism and particularly with potential new members, can be shown by a few examples:

- Young male naturist, unaware of his developing sexual interests, attempts to be more talkative with some girls he has just met. Because of their sensitivity to beach etiquette problems, they act brusque and offended. Goodbye, son of a long-time naturist family.
- Young female reads a copy of a naturist magazine offered by a friend. Does she read about naturism bringing couples together, offering solutions to social adjustment in adolescence, marriage, midlife? How about close interpersonal growth and friendship? Or does she read about young women being harassed and made vulnerable by

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their nudity? Sure this story must be told, and naturists must accept the responsibility to tell it, but the other story cannot be told because we haven't produced it yet! Goodbye, potential member.

• Middle-aged male joins naturism. His reasons aren't clear in his own mind. He just know that he feels alive and free seeing people, especially women, enjoying life sans clothing. But people seem to go out of their way to ignor him. Everywhere he turns are restrictions against single males. He comes to the conclusion there must be something wrong with him. Goodbye, member.

• Middle-aged female joins naturism! (Who are we kidding?)

• Couple joins naturism because husband is insistent. Husband loves it for all kinds of reasons. Wife confirms her view that naturists are exhibitionists. Goodbye, family.

• Couple joins, thinking open attitude toward clothes is related to an equally progressive attitude toward open communications. They hoped to develop close friendships in naturism. Sorry folks, sun and recreation only! Goodbye, couple.

Are all of these people weirdos? On the contrary, many are physically active, creative, jovial, and caring about others; in short, your average naturist type. If you asked them why they joined naturism, you might hear the following replies: "I like to feel the air against my skin. I makes me feel free ... Maybe, I'm an exhibitionist, I'm not sure ... Being naked and seeing other people naked is a turn-on. Not sexy, exactly, but close to it." You might remember these comments from Bob Bahr's survey in earlier issues of *The Event*. They are very significant because they are from active naturists!

What are these examples telling us? They are saying that naturists, as well as the rest of society that we shake our fingers at, cannot continue to repress human sexuality without paying a price. The price we are paying is a full-fledged social nightmare!

What can we do about it?

Again, drawing on something Nina Silver said, "... What needs to be addressed is a total revamping of the system that fosters the existence of those experiences in the first place ... If we do not learn to embrace each other — fully — as friends, we will never be able to identify the enemy from without — or within."

The first element is revamping the system. I feel the biggest obstacle here, this time, is our common sense. Whenever people try to think of an opposite for sexual repression, they usally come up with visions of sexual promiscuity. Not finding that suitable, they think there is no possible alternative. I would like to offer an alternative: *interpersonal relationships.* In Nina's words, it is "... to embrace each other — fully — as friends ..."; in Prescott's analysis, it is to remove the repression of sexuality and replace it with an acceptance of sexuality as part of human nature, and to promote physical pleasure and affection.

There are already efforts for more physical expression among us. A prime example is the recent acceptance of massage. But there is a strong connection to everything mentioned so far in the true expression of massage. David Linton says in *The Event* #17, "Hands transmit healing energy as well as manipulating bones and muscles. Massage is akin to healing by laying on of hands, the caress of mothers for their babies, the handholding of lovers, the caring touch of good old friends ... a truly holistic view accepts sexuality as a part of the whole person."

Specifically, the understanding of humans, and particularly of those who would call themselves naturists calls out to us to establish mechanisms that promote strong interpersonal ties. Bob Bahr reminded us of an old naturist myth: "Nudeness ... makes for instant intimacy between individuals ... people become nonjudgmental and more accepting when free of clothes ..." We promote the myth because we really wish it could be true. This is where each of us can play a part. It means reaching out to each other and to new members, not only with the message — sun, water and freedom from clothing — but with a social and interpersonal caring network. In such a network, sexuality would find more free expression as a part of the interpersonal respect of a healthy society.

Tryout day

By Jim C. Cunningham

Some sixty students milled about the auditorium excitedly. Today was tryout day for the new play entitled "The Little Poor Man." It was about the life of St. Francis of Assisi, a 13th century Italian saint.

Tryout day was always a time for intense excitement. Because of a reputation for excellent performances, dramatics at Cardinal Newman High was a very serious affair. Many of the students had ardent ambitions to go on in fields such as theatrical arts and cinematography.. There was much fierce competition in all this, resulting in glee for those who managed to secure their desired roles, and disappointment sometimes leading to bitter jealousies and anger.

Seven students had signed up to play the part of St. Francis. Bruce Williams was sure he could outplay most of them (three were mere freshmen), but there was one senior, Steve Manning, who loomed as a most formidable opponent. Since his sophomore year Steve had always secured the lead roles. He was really good, but his success had made him snobbish and conceited — qualities ill-suited to playing the humble St. Francis. Nevertheless, everyone presumed that he would win the most important part as usual. Bruce was thoroughly aware that today he would have to perform better than even during the actual play. For him, everything depended on what was about to happen that afternoon.

Nervously, he clutched the script which Mr. O'Hara had distributed only yesterday. Each candidate randomly received one scene in which their character predominated, and they all had only one night to prepare.

Bruce was pleased with the scene he happened to receive. It was the only one in which he would have a chance to win the role, because he had decided to do something really breathtaking, courageous and innovative — an ingenious ploy which would make or break him. He would become either an instant hero or the super-nerd of the junior class. He might even get bounced. Bruce did not really think Mr. O'Hara would punish him for the daring spectacle he had planned, because he was a very professional man — the kind who would likely be very impressed by such creative antics and total devotion. Or so Bruce hoped.

The tryouts for the lead role were now beginning, and Mr. O'Hara was doing them in alphabetical order. Great! That meant Bruce Williams would be the very last. Not only would he have time to get more psyched up and observe the others' flaws, but being last would add an extra, climactic flair to his secret scheme.

As expected, the freshmen were miserably bad. They acted like it was a fifth-grade Christmas play with aluminum-foiled coathanger angel wings, and all that.

But Steve was really excellent as usual. He happened to get the difficult scene where St. Francis is in ecstasy on Mt. Laverna and the five wounds of Christ are being mystically infused into his hands, feet and side. He did not overdo it. He was right on. You would have thought he really was having some sort of mystical experience. Mr. O'Hara looked on in silent approval, his facial expression indicating he had found his man.

"Good job, Steve." he said as he patted him on the back. Steve sat down with an air of confident victory. It was not easy to get a compliment out of Mr. O'Hara.

"Bruce Williams, please." he called out.

As Bruce approached the stage his nervousness thoroughly left him. He was completely resolved to follow through with his plans.

"What scene did you get, Bruce?" asked Mr. O'Hara.

"The one where Francis confronts his father before the bishop in the village square."

"O.K., I've got it — here it is. Begin when you're ready."

Taking a deep breath, Bruce silently prayed to St. Francis, and then began.

He forgot none of his lines. He must have rehearsed them a hundred times in the last twenty-four hours. He spoke with perfect diction, projection, intonation and inflection, maintaining piercing eye contact with his audience, trying to incorporate them into the scene, making them feel like they were really there in the village square of Assisi some eight centuries ago. Something happened inside Bruce. He felt like he was in another world. It seemed to him that he *was* St. Francis. He knew exactly what he was going to do, and he was thoroughly calm in his resolution to do it because Francis *really* did it, and how he *was* Francis.

The bulk of the scene consisted of the famous sermon that issued forth from the pure soul of St. Francis when the bishop asked him to explain his bizarre behavior and apparent disregard for his father's authority. In his sermon Francis sometimes addresses the whole crowd, and sometimes just certain individuals. Bruce pretended that Mr. O'Hara was the bishop and that Steve was his father, looking them right in the eye when he addressed them. At one point he went over to a couple of sophomore girls, pretending they were poor peasant women. He gently touched their faces, gazed into their eyes with a closeness that made the girls uneasy, and said how he saw Christ sparkling there, and how blessed they truly were in their poverty. He pretended that another student was a leper, and in a dramatic gesture of identifying himself with the poor and outcast — the least brethren — he kissed the student's make-believe leprous ear which had rotted off from the hideous disease.

How splendid he was! What a gimmick! And then the moment came for the big splash. Francis was preaching about Christ's "Sermon on the Mount." It was about the bliss of Lady Poverty, 100% trust in God, and living as if He alone were truly our Father. To demonstrate his rejection of his earthly father's greed and materialism, and also to make the best reparation he could for all the money he had taken from his father's surplus and liberally lavished on the poor, he was now the give back to his father in public, absolutely everything he possessed — all his clothes!

Bruce stripped off his shirt and cast it down at Steve's feet. Most everyone in the school auditorium was rather nicely dressed for this occasion, and Bruce's bare chest appeared boldly naked. As he continued preaching, he tossed his shoes and socks at Steve's feet. No one thought he would go any further, but as his hands unbuckled his belt, everyone was on edge, captivated by his superb performance and

mesmerized by the incredulity of what they were apparently about to witness.

Yes! Bruce went on to remove his pants, adding to the heap at his father's feet. There he stood in his underpants, continuing his moving sermon. Bruce was no longer Bruce; he was unrecognizable. The whole audience, in fact, felt like they had suddenly been transported back 800 years and were actually witnessing the perhaps naive but pure devotion of St. Francis.

Bruce continued to preach about the simplicity of the birds and how the lilies of the field in their fragile nakedness were really more beautiful than King Solomon in all his regal robes. Yes, Bruce was possessed by the spirit of St. Francis. Francis had returned *all* to his father. Bruce was resolved to do no less. He took off his underpants. Facing the audience stark naked, and looking Steve right in the eye, he made complete restitution to his earthly father, flinging them at his feet, bursting his own fetters and freeing himself for the service of our Father in heaven. With his arms uplifted in prayer, he finished his sermon, descended from the stage, knelt before Mr. O'Hara and begged his episcopal blessing on the simple, humble, poor, Christ-like lifestyle he was now embarking on.

Everyone was breathless and still. Bruce rose, walked over to his clothes lying at Steve's feet, casually got dressed, and sat down.

With an air of deep conviction Mr. O'Hara stood up, walked over to Bruce, and handed him the complete script of the play. With his typical brevity he solemnly complimented, "You — are — Francis."

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Jim Cunningham and family. Jim coordinates Altogether Christians, a Vermont-based naturist group, and is the publisher of Divine Reflections *and* Barefoot.
PHOTO—DICK ROBEAR

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Silver Mine

A REGULAR FEATURE COLUMN BY NINA SILVER

Interview with Bern Loibl

If you've been reading *The Event* for a while, I guess that qualifies you as a "regular." If on the other hand you've just joined *The Event*'s steadily growing list of subscribers, this is an unusual first issue for you. Not that it is unusual for good articles to appear in these pages; many writers have contributed enjoyable and thought-provoking ideas; but because we rarely, if ever, acknowledge the hard work of those behind the scenes — the hard work, for example, of the editor or the publisher.

It happens that at *The Event,* both titles belong to the singular person of Bern Loibl. As editor, Bern oversees the writing, opinions and mistakes of others. As publisher, he deals with the mechanics of printing the magazine, seeing that it gets mailed, and the day-to-day operation of business matters. Obviously, the nature of these jobs allows Bern little freedom to publicize his own ideas or thoughts. One can imagine that, at times, being in such a position could be quite frustrating creatively. It was especially clear to me, after only a few telephone conversations, that Bern is a man with a great deal to say. Believing, then, that he should receive the same opportunity for self-expression that he gives to participating writers, I offered to interview him. He was delighted, though at first incredulous.

Meeting Bern in person was not disappointing. What during a phone call had been evident only as an intelligent, keen mind, was fleshed out into a vital, warm man with a deep appreciation for living. This warmth was quite apparent despite Bern's covert shyness, fostering an unnecessary modesty which sometimes thinly covered his enthusiasm with an air of restraint.

At the Loibl's comfortable New Jersey home I was royally welcomed by Bern's wife Ana, and introduced to their son Peter and to an important new member of the family — the puppy Buffy who had been rescued from the pound. Bern made other, eager introductions: to the typesetting machine, and his beloved computer on which he has spent thousands of hours, creating programs and cross-indexes of subscribers, naturist resorts and services, and other information that would allow *The Event* to run more smoothly. I might have expected that Bern, with a full-time creative director's job at an advertising agency, would of course utilize all the technological marvels at his disposal to publish a magazine as efficiently as possible. But I was not prepared for the stunning and beautiful computer graphics that showed up on the non-glare multi-colored screen. Bern, explaining that he didn't consider himself "good enough" to be a fine artist and just "dabbled in it once in a while," presented one natural outdoor scene after another, all "painted" by him. Wondering what kind of art he might create if he were really "serious," I did not have time to speculate further as he immediately began to instruct me on his "toy and pleasure." A lesson and lunch later, we finally made it to the back yard where I asked Bern about his life, philosophy, and *The Event.*

N: *Where were you born?*
B: I was born in a little town in the Black Forest, Germany. And I was twelve years old when I came to this country.

N: *Do you remember much of Germany?*
B: Yes, but not so much of the language any more. Sometimes I wish I had kept it up ... but with the vocabulary of a twelve-year-old, which is all I remember, whenever I have the opportunity as an adult to speak German, it's extremely difficult to communicate effectively, so I usually drop it.
N: *So your language is English.*
B: Primarily. With a little accent.
N: *What are the roots of your involvement and interest in naturism?*
B: That's not a mundane question, not at all. I can go back to how I got involved in it. The reasons why I got involved are probably more complicated than I'm able to communicate.
N: *Well, try. Communicate as best you can.*
B: Oh, you want to get into the psyche of me. Okay. About the time I was eight years old, I had an interesting experience which I believe had something to do with the reasons I feel so strongly about liberating any kind of body shame. And I believe it's the reason — I've given it a lot of thought — that keeps popping up.

I was at a swimming pool in Germany. Kids will be kids, and one day someone dared me to take off my bathing suit. And no big deal; I did, and ran to the water and jumped in. Well, I was seen by the caretaker of that public facility who ridiculed me tremendously and called me all kinds of names, and certainly made me ashamed of myself at that point. I think that left a scar that I am still carrying with me, and something I've perhaps been fighting against ever since. That caretaker's attitude is still so damn prevalent in today's society; I just cannot accept that rationale; it makes no sense. And I think it's probably the strongest force behind my involvement in the naturist movement — the primary reason — although there are others, of course.
N: *Well, some people would use that experience as a reason to build up more body shame. But apparently you had enough belief in yourself and strength of character, even at that age, to transform it in the other direction.*
B: Not until many years later did it become clear to me: nudity represented the ideal state of being, in a wonderland, on a tropical island with all its natural abundance and animals running free. That to me is Paradise. In fact, the Bible — although I'm not religious — describes Eden how I always visualized it. Nudity was always part of the human Paradise and ... it is!
N: *How do you see a vision of Paradise coming to fruition in 1987?*
B: Paradise is a fantasy, but it's something we all must strive for. Happiness, which is what Paradise represents to anyone, I suppose, is something that we have always been taught to want — overcoming the difficult times for the purpose of making yourself happier. I'm a very self-centered type of individual, always seeking to improve my life and sense of happiness. I'm always seeking Paradise.

CONTINUED ON PAGE 32

The international naturist

By Barry Plaxen

Caribbean amenities

Often the choice of a Caribbean clothes-optional vacation depends on what is available off-premises, other than the clothes-optional opportunities at the various resorts. The Caribbean does offer some varied possibilities for diversion and the following is a list of what is available within proximity of the resorts with nude beaches.

Scuba diving

There is no question that Bonaire offers the best combination of scuba diving and nude beach. The Runaway Bay area of Jamaica is also a possibility, but the diving is not as extensive as on Bonaire.

Shopping

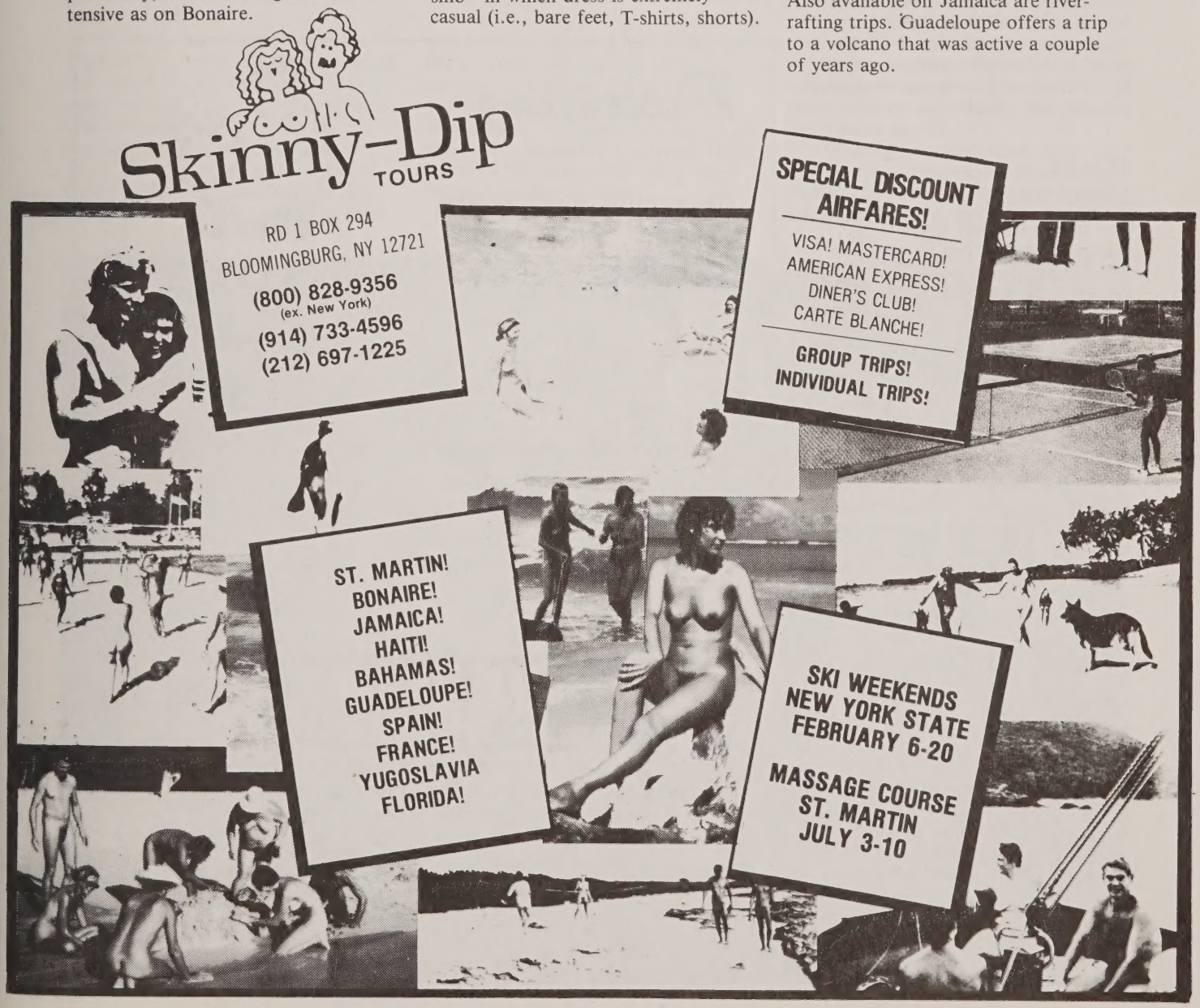
St. Maarten/St. Martin, the half-French/half-Dutch island offers the best shopping. The French side has typical items suggestive of France such as perfumes, while the Dutch side offers an enormous variety of items from liquor to china because it is a duty-free port.

Casinos

There are about a half dozen casinos on the Dutch side of St. Maarten. Bonaire has two casinos, one of which is called "The Barefoot Casino" in which dress is extremely casual (i.e., bare feet, T-shirts, shorts).

Sightseeing

Bonaire offers a number of different things to do. There is a very large bird sanctuary with hundreds of species, original slave huts, caves with Indian inscriptions and a fascinating salt industry. Jamaica, in the Runaway Bay area, offers two wonderful half-day tours. First, a tour that combines tourist shopping in Ocho Rios with a climb at world-famous Dunn's River Falls (swimsuit required) that should not be missed, and second, a tour of the Brimmer Plantation which is both entertaining and informative. These tours are not in proximity to Negril. Also available on Jamaica are river-rafting trips. Guadeloupe offers a trip to a volcano that was active a couple of years ago.



Restaurants

St. Martin is noted for its international variety of restaurants. For dinner, they range from inexpensive (about $12.00) to medium-priced (about $25.00) to expensive ($40.00 and up). You can get American, French, Vietnamese, Chinese, Northern Italian, Southern Italian, Creole, Antillean, Dutch and Indonesian cuisine. There are a few restaurants on Bonaire, but it is recommended to dine at your hotel in Jamaica.

Evening entertainment

Entertainment is almost nil in the Caribbean. Club Med on Guadeloupe and Hedonism II in Jamaica offer a bit of professional (by Caribbean standards) shows, as do the resorts in Runaway Bay. Do not expect Las Vegas-type entertainment. Discos exist on all islands and are off premises on St. Martin and Bonaire, on premises in Jamaica and Guadeloupe.

West Coast Departures:

Feeling left out? Are you frustrated about travel to the Caribbean because you see the ads and know it is twice the airfare from the West Coast than from the East Coast? Well, it's true. In order to travel to the Caribbean from the west, and not go on an unreliable charter, it can cost up to twice as much as from the east. So you look to Mexico and Hawaii for your vacations to save money. But, you can't stay at a clothes-optional resort because there are none in Mexico or Hawaii. Yes, they have nude beaches. We read about them constantly. But there are also the hassles because the legality of these beaches is questionable.

Do not despair! Help is near!

Each year in August Eastern Airlines offers special airfares from all West Coast (and midwest) cities to the Caribbean. These lower fares are generally applicable from September 6 through December 12. Eventually, as with this past fall, American Airlines matches Eastern fares to be competitive — but it is generally not announced until October. These low fares are not available to the general public directly from the airline to the consumer. They must be purchased in conjunction with prepaid land packages. The savings of money on the airfare does not mean you can save money at your hotels, however. The smaller hotels and cottage colonies do not offer prepaid land packages through tour operators. But the clothes-optional resorts do, as do most of the Jamaican hotels with nude beaches. Also, seats are extremely limited at these rates, and you must often be flexible in your travel dates.

Airfares from the past 1986 fall season were $400 from Los Angeles to St. Maarten, $300 from San Antonio to Jamaica and $350 from Chicago to St. Maarten. Savings varied from 15% to 42% off the regular excursion fares.

Although these seats must be reserved at least a week in advance, there are, surprisingly, no cancellation penalties. No stops are permitted; you must go roundtrip. However, you can purchase the ticket from your home city to one island and return from another island; you merely pay a one-way fare in between islands. Sometimes there is a choice of traveling eastward, either during the day or on a "red-eye." Return travel is always during the day.

Weather in the fall is generally fine. It is usually slightly more humid in September and October, and generally more windy in November and December. Rain can happen at any time during the year, so that should not be a consideration. Hurricanes can happen any time between August and November, but they are extremely rare.

So plan now for a fall trip if you want to save on that roundtrip ticket.

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Paradise

By Gloria Marryatt of Paradise Mountain

Paradise is unlike any other naturist park — located in a beautifully wooded area with ledges, large rocks and the Paradise Mountain Ravine. It is a park built with love and dedication where trees are felled and logged one by one — picking and choosing for future growth and privacy.

Perhaps the center of attraction, our swimming pool is bathed in sunlight from morning to night throughout the summer months. A magnificent mountain view from the pool takes in the scenic panorama — SPECTACULAR!

A camp store and entertainment center offers naturist films to introduce new people to our lifestyle. Showers, septic systems, camp sites with electric hookups and water, and lots of overhead lighting await the summer visitor. And we've only just begun. Paradise Mountain continues to build and improve on what nature intended ... a Paradise for all to enjoy.

The club adopted the ideals of the International Naturist Federation: self respect, respect for others, and respect for the environment. Members belong to the American Sunbathing Association, The Naturist Society, and Nudist Parks of America. Paradise Mountain is a club that promotes naturism with zest and enthusiasm through advertising, open house parties, and arts and craft shows which are open to the public during National Nude Weekend.

The club offers a special two-week program for juniors. Children can join the program and experience summer camping in a setting that is based on and centered around kids. There are hiking trails, swimming lessons, soccer games, and a children's carnival; there is even a fort along with many other things to enjoy and learn.

The club also offers a foraging festival for all ages. It is a wild foods festival with slide shows, nature walks, a wild-food dinner, and an experience you won't forget.

The nearby attractions are the Baseball Hall of Fame, Soccer Hall of Fame, Howe Caverns, and the Catskill Game Farm. There is also the Oneonta baseball games, and roller skating. Hiking trails extend through a 550-acre state forest, including the Manahoe Ravine where you can shower under the falls and pick blueberries in nearby areas.

For the consideration of all guests, photography is controlled very strictly, but encouraged, and a camera club is also being formed; photo contests are offered along with many other activities.

Swimming lessons are always available in a pool that was designed with the non-swimmer in mind. The pool is three and a half feet shallow

The Marryatts at the Paradise Mountain waterfall.

for twenty feet and five and a half feet deep for another twenty feet, making it ideal for watersports and permitting it to warm up faster than most other pools. Scuba diving lessons in the sparkling clear water have been a real treat for many people.

There's volleyball to give you a workout, or a game of Rakima, In the evening; there are movies, Atari for the kids, checkers, Monopoly, or Trivial Pursuit to tax your brain. A storybook hour is offered for kids on request and we also provide a toddlers' playground.

Two very attractive cabins with fireplaces can accommodate the traveler. Campfires and a large fireplace on the sunning lawn are great for covered-dish parties; many such meals are commonplace at Paradise Mountain. The atmosphere is very friendly, and visitors are made to feel at home by our members.

In 1987 a new building will be erected to accommodate a wood-burning sauna, followed by the construction of a clubhouse. A health and fitness trail is also being added to the grounds, along with a climbing rope that swings near the pool area. There is coffee and soda at the camp store, and a library for intellectual stimulation.

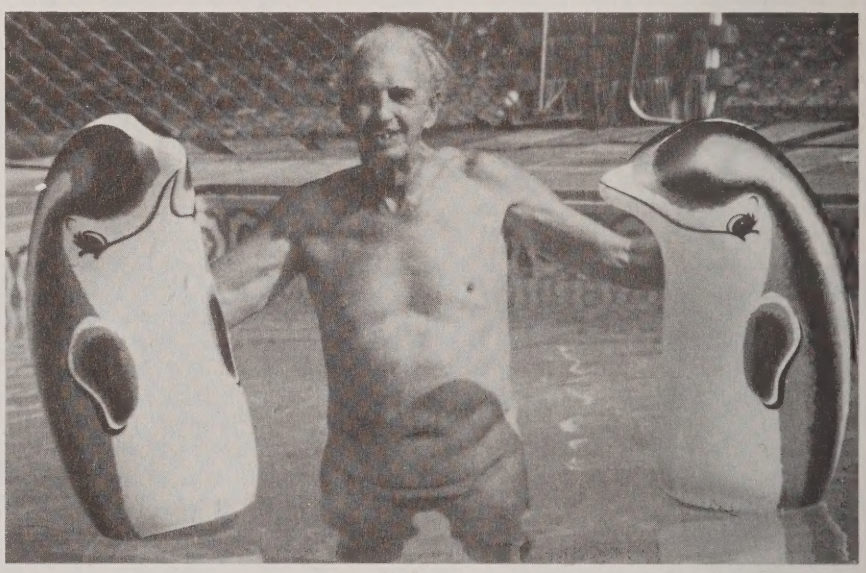
Paradise Mountain is a club unlike any other, promoting the naturist life-style and educating the public. In this regard, Paradise Mountain is the first of its kind; the Nudist Information Center at the entrance is proof of that.

So if you're looking for Paradise, look no further than New York State and Paradise Mountain — centrally located on the edge of the Catskills; an hour's drive from Albany.

For more information, just drop us a line:

Paradise Mountain Nudist Park, Box 15, Ironkettle Road, Maryland, NY 12116 — phone: 607-638-9277.

Glorie Marryatt gets scuba-diving lessons from Thomas Bliss. PHOTO—JOHN HOCKLER



Gertrude and Hiriam, keep visitor Will company. PHOTO—GLORIE MARRYATT

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TUNED OUT: continued from page 14

from each body area to the next giving instructions that each area be allowed to "express" itself.

Nina continued giving instructions and making softly spoken comments during this time. Many of the comments were suggestive of male domination and release from male domination. Expressed at various points in the entire sequence was the need to feel closeness to other women specifically, as opposed to closeness to other PEOPLE. Other comments, somewhat vague, about overcoming male domination seemed to lead inevitably to the thought — the belief being expressed — that our society should be dominated by women, that this is the ultimate goal of these workshops.

My fears had become real and nameable by now. Knowing that these women had been induced into a state of self-hypnosis and realizing that once there they were being gently fed suggestions by those in control!

During all of this we had continued to hold hands. Both of my arms were extended so that I had to make an effort to hold up my arms; this was true of one woman next to me and some others in the circle. There were many instances when I found myself tensing my arm muscles, what I consider to be a natural reaction to holding my arms up and away from my body. I would then intentionally relax my muscles when my arms began to ache.

Eventually this ceased and she instructed everyone to open their eyes slowly.

Nina and Michelle both spoke of "psychic current" moving around the circle from person to person and cited the tensing and relaxing of arm and hand muscles as the physical realization of this movement. I disagree and consider it to be a natural reaction of tense, tired muscles.

Nina then encouraged comments from the group as to how they felt. Most comments were indicative of relaxation and closeness.

My reactions to the experience are somewhat varied. The relaxation techniques Nina used are standard and very effective. For those who like to use self-hypnosis as a means to relaxation it was probably very effective. She started with breathing exercises and then spoke of a "golden light" entering your head and moving around your body, creating relaxation and healing as it moved. Both the breathing and the imagery of a light coming into contact with various areas of your body are standard and effective means of relaxation; they can be beneficial to everyone.

Holding hands, touching, and hugging is a form of physical language that can indicate a non-sexual caring for each other and, again, is essential to the human spirit.

The "healing golden light" I found unbelievably, just as I do not believe in faith or psychic healing. The concept of body parts needing to "make noise" and express themselves I found to be absurd to the point of hilarity. I also feel that it is this exercise that bars men from this workshop. Many men would undoubtedly laugh out loud. I almost did!

A comment made by Nina was that women should follow their intuition, that we had been taught not to do so because it isn't rational. The implication being that we were taught this be MEN who want to rule by logic and that if women follow their intuition, men will be unable to dominate women and that "WE (WOMEN) CAN TAKE OVER THE WORLD!!!"

The unspoken message seemed to be: "We are women who have been hurt by a male-dominated society, we need to be healed and only women can heal us. And in order to do that, we must dominate men and belittle them as we feel they have belittled us."

The main achievement of this workshop seems to be to provide a relaxed and willing audience for Nikki Craft's, Michelle Handler's and Nina Silver's propaganda. After all, if they can help these women feel even a little better about themselves, they will be much more willing to listen and more open to any other suggestions that these three women may have.

There are some other, more elusive thoughts about this workshop floating around in my brain. Most of them deal with these women's fears of male dominance and the fact that they don't really want EQUALITY, they want a woman-dominated society and are willing to take the women who are natural followers and use them to further this end.

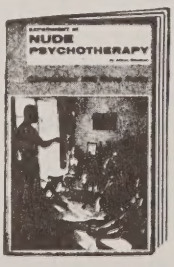
I found it to be an extremely frightening experience then, with my fear deepening as I continue to see articles by what I have come to think of as the "Feminist Triumvirate."

These three women are highly intelligent, well-read, well-spoken women who are not only willing but highly capable of speaking out in defense of their beliefs, many of which I highly applaud (i.e., Nikki and Michelle's fight for topless equality). They have other beliefs, however, and methods of achieving them which I cannot and will not support.

And as I sat there listening to the softly spoken words and feeling the warm summer sunshine, I found a name for the THING.

The THING that was engulfing every woman present that day, formed by the softly spoken words of an apparently gentle woman in the warm summer sunshine, in a land renowned for its freedoms, was, to coin a phrase, soft-sell brainwashing. Sympathizing ; with these women and encouraging them to feel dominated, and to make them feel the need to throw off this dominance at any cost. It was done very quietly and very, very softly, with high-quality velvet gloves.

Naturist women ... BEWARE! Self-hypnosis leaves you in control, but if you permit others to use suggestive techniques while you are in such a state, those suggestions can be powerful. Nina's technique encourages self-hypnosis. I question her motives, not because of the method she uses, but because of the suggestions interwoven in their very fabric. Don't allow yourself to be used! Listen! Think! Evaluate! Only then can you be sure that YOU are in control.



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TUNED IN: continued from page 15

unfortunately inherited a legacy that says it's wrong to feel — much less to express — feelings. The particular emotions will be different, depending on who and where we are and from whom and how we learned these messages, but basically it's all self-denial. And when we cannot express who we truly are, because we fear withdrawal of love — in the forms of reprisal, rejection, humiliation or abandonment — we are then stuck with the problem of what to do with that original desire for expression. Some of that expression is sound, and means making noises (screams, sighs, moans, chortles, hoots rooted in our animal heritage) that we've been taught we're not supposed to make and have learned to feel ashamed of. Yet this energy has to go somewhere. Prevented from coming out in clear, direct ways, it gets channeled into resentment, hate, and anger at having to hold ourselves back.

Behaviorally, the energy is transformed into the exerting of some kind of power. After all, if we don't feel empowered because we're not expressing ourselves, we must then manufacture and manifest a pseudo-power. This pseudo-power is very different from empowerment. It is expressed in the desire to have power-over others (to overpower them). We try to exert power-over others only when we cannot love them, since of course we would never try to control someone we love or care about. Since loving others is an extension of loving ourselves, our need to exert power-over others occurs when we don't feel good about ourselves and need to feel better.

Often, the people over whom we attempt to exert power are those who do or say something that pierces our protective shell we've so carefully tried to construct. We end up resenting those who seem to feel more comfortable expressing what we've been taught to feel ashamed of. Expanding in love and joy rather than reacting out of fear indicates an individual's feeling of connection to life. However, in an armored (guarded) person who needs to have power-over others, there is a (usually unconscious) resentment toward those who are striving toward what the armored person cannot — *dare* not — strive. Feeling the difficulties of overcoming one's inhibitions, it is easier to attack someone who is free(r) than attack the original cause or source of the inhibitions.

On a mass scale, when enough people are frustrated, blocked in the expression of love, and fearful of their emotions, this energy and tension are converted into war. War is the ultimate mass-scale power over another. It is the extreme expression of frustration and a deep unconscious hatred of the self. Wars typically have been started and fought by men, since men have controlled the economy, social structures, and resources in the written history of the Earth. Women, who usually have not had access to these resources during this time, typically have been oppressed and suppressed by men — as well as taught by the (patriarchal) culture to play an active role in their own oppression.

Historically, women who have refused to cooperate in continuing or conspiring in their own and other women's oppression have been denied that which they were taught to value the most: the favor and protection of men. Some women have been able to see the need for different values, and have had the economic or social freedom to create them. These values are based on empowerment rather than the approval of the culture of men. To some women, the resulting freedom is worth the scorn and disfavor. Women who (for whatever reason) are unable to break away either accept their role — and receive the social and personal rewards — or adapt by denying that there is even a problem in the first place. Women falling into this latter group often declare themselves exempt from the prejudices that all women face. Such women in effect become "honorary men." They try to develop their culturally-considered masculine traits — aggression and logic. They have every appearance of self-confidence. By denying what culturally is considered their femininity, they deny that they are part of the oppressed group. To accept that identification would be much too painful. Why experience that pain when it's easier to be "one of the boys"? Then, not only can this type of woman avoid confronting her anger over sexist treatment, but she has found a way to be special. She is above being treated as a mere woman because she has identified with the persona, behavior and attitudes usually ascribed to men. She has finally acquired power in assuming the stance many men take: of being superior to (other) women. Because of this, she is often deferred to and given privileges generally reserved for males. However, she possess power over and not self-empowerment. This power-over comes out in deriding other women and making them wrong. She will go to great length to defend and protect her position. Since it is constructed from a defended place, she will naturally perceive the world as containing a great number of attackers.

Making someone else wrong illustrates empowerment versus power-over. For example: If I need power-over you in order to make myself feel worthy and acceptable, how accurate a measure of worth can that be if I need to do that? I am really very small, since I am getting my sense of worth demeaning you. Then there is the sense of separation and isolation that inevitably results each time I (futilely) try to make myself bigger in that way, since it really doesn't feed me in the way I truly need to be fed. Ironically, the tendency to try to make myself bigger than you is based on my own feelings of isolation and seperation from myself. These are generally old feelings, created from scarcity of love. If I want to break this cycle, I need to take a close and honest look at myself. In order to do that, I must have support from compassionate and loving others: it's impossible to do it alone. Then, I will begin to be self-empowered.

To the workshop, women brought a diversity of strengths, weaknesses, and experiences. Since the ability to be empowered requires emotional mending — and who couldn't use some of that? — I called the workshop "Healing Our Hearts." I did not call it "Fifty-five Ways to Trash Men" or "Let's Make Fun of Everybody Who Isn't Here." Self-empowerment, by its very definition, disallows the summary exclusion of others. Rather, it enables us to express more of who we are — which is, by nature, loving. To love is to expand, or include. So why didn't we include men in the first place? Because it was necessary to begin separating the overlay of acculturation from who we really are as people.

Clearly, the political solution is in part dependent on a personal one. War and emotional sterility, spelling death, are the antithesis of the life force which spells passion. Passion is the ability to be totally absorbed in the flow of the moment, whatever one is doing at the time. Yet our culture constantly bombards us with reasons why we must not be passionate. So we become afraid of "losing control" of whatever emotions we don't feel good about expressing. Invested in maintaining our self-control, we are suspicious of anything — external or internal — that tries to unseat our rigidity. We become frightened of feeling the flow of our own physical and emotional energy trying to break free. And thus passion (which from a bioenergetic standpoint is

inherently movement) is perceived as a thread to our very survival — which is based on a self-concept that values containment and self-control (which are inherently static). To a person invested in this static view of the world, flexibility is a strong threat, as it challenges the fear of change and the unknown. The upkeep of such a self-image is, however, always at the expense of others — and of course, oneself.

Understanding these points helps to explain why Pat attacked me in fear instead of questioning me with openness. Her essay, which I appreciate for its emotional transparency, is filled with minor inaccuaracies and major misrepresentations. First, I did not "take over the workshop" from Michelle Handler; Michelle had said weeks before that she felt burned out, and that inspired me to conceive of the workshop. Pat's charges of propaganda and zealous discussions about substituting male domination with female domination are simply untrue. Belittling anyone in a workshop on healing is not only counterproductive, it's ridiculous. I could be flattered that Pat imbued me with so much power — or rather, power-over — but rather than describing me, it indicates the intensity and amount of her fear that someone or something might have power-over her. The example she uses, of my employing self-hypnosis in order to "control" the women, is a contradiction in terms. (Parenthetically, the meditation we enjoyed technically is not self-hypnosis.) Self-hypnosis is possible only when a person *voluntarily* chooses to alter certain behaviors or attitudes. There is no external force to "control" the person. Deep down, what Pat is really saying is that she is extremely afraid of her own energy, of a power-over occurring with her undefending, passionate self emerging in conflict with her defended, controlling self. She has become so dissociated from her core being that the introduction of a potential or perceived loss of control scares her — even if the loss of control is from her own inner self. Lest it seems that I am singling out Pat as unique, bear in mind that fear of losing control dominates Western culture.

It should be noted that Pat was not present for most of the workshop's duration. At one point when I spoke about the values in women's defining themselves independent of other people's ideas of us, Pat remarked that because she was already liberated, she didn't need any help. Then she left. What Pat has not reported is the lecture/demonstration I gave on various healing modalities and the subsequent trios of women who grouped together to experiment with a variety of massage, hands-on and electromagnetic field stimulation techniques. Considering that Pat attended the workshop with the intention to possibly write an article about it (I discovered later she'd mentioned this to Bern Loibl), it's unfortunate that her fears prevented her from full participation. Even so, I am sincerely grateful to her for her contribution, for she has given me the opportunity to clarify issues that have, indeed, needed clarification.

Regarding the "Feminist Triumvirate:" We are not merely complainants trying our best to give everyone a hard time or a sour view of the world. Michelle Handler, Nikki Craft and I each have our own perspectives and ways of presenting solutions to the social conditions we deplore. If we as a group or as individuals were so power-over-ful, and had the intentions Pat thinks we have, conditions in the naturist community would be quite different than they are. Women would be running about wielding all sorts of unfathomable power-over, while men would be drained, subservient doormats, incapable of thinking for themselves. Needless to say, this isn't happening. As far as myself or the "Triumvirate" co-opting the women by helping them to feel better about themselves: it should be obvious by now that if people feel better about themselves, they are not more, but *less* susceptible to brainwashing.

And yes, women still need to feel closer to other women. Why does this arouse such discomfort? To those who feel threatened by the thought of women going off to self-empower themselves without men, I ask: What is at stake? What is so tightly being held on to? Is it a real threat?

That women take action on their own without concern over losing approval from a privileged power group is an enormous slap in the face to those whose status, privilege and positive self-image depend on their maintaining someone else's negative one. But we also touch something else, something precious. Underneath those defenses is a human being who fears — but at the same time yearns — to be more vulnerable.

Fear of vulnerability is ultimately why, on a mass political scale, feminism is perceived as such a threat. The word "feminism" has been sorely misunderstood, not the least in naturist circles. Some writers and social activists, in an effort to impart greater clarity to the word, have called it "feminism/humanism." For now, I will focus not on the terminology but on a vision of a loving, healing and healed planet. We can have this only if we, the inhabitants, try to heal and love ourselves and each other. To accomplish this, we need to heal our hearts. This means accepting our pain as well as our joy. To accept our pain, we must deal with the hurt feelings we've been carrying around (probably since childhood) that tell us we're not good people, or nearly as perfect as we ought to be.

In stripping away our sub- and super-human facades, we challenge the facades of others. In learning that we're really okay, we confront our need to make others not okay. For women and men these changes have different components, since the sexes are socialized in vastly different ways. Men need to realize that their power-over must be relinquished, for it has sedated them with a false sense of identity and worth. Once this is accomplished, there is room for treating others with genuine respect. This will allow men to love women completely, unafraid of their own fallability — which will provide men with greater love and security than they ever thought possible. Women need to understand that existing for the approval of others is dying in small increments, that the inner security gained from acquiescing is illusory. Once this is accomplished, there is room for self-empowerment. This will allow women to love men sincerely, from a place of self-worth instead of fear — which will provide women with greater love and security than they every thought possible.

It seems to me that the choice is a clear one.

Based on the enthusiastic response to my June, 1986 healing workshop, I plan future ones for women only and men. You can reach me at Healing Heart Music, PO Box 293, New York, NY 10025.

Recommended reading: to learn more

Dychtwald, Ken. *Body/Mind.* Jove Publications: New York, 1984.

Freedman, Rita. *Beauty Bound.* D.C. Heath & Company: Lexington, Massachusetts, 1986.

Lowen, Alexander. *Pleasure: A Creative Approach to Life.* Penguin Books: New York, 1983.

Reich, Wilhelm. *The Sexual Revolution:* Farrar, Straus & Giroux: New York, 1986.

Roszak, Betty & Roszak, Theodore, ed. *Masculine/Feminine.* Harper Colophon Books, New York, 1982.

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breastpocket

A "fine" strategy

Trial judge Michael McDermott has noticed that the Dick and Jayne case, involving an arrest for nudity at Apollo Beach in the northern end of Canaveral National Seashore, is still unresolved. He has contacted the defense attorney, J. David McFadden, to arrange for payment of the fines that were levied at the trial. Dick and Jayne, however, have decided to refuse to pay their fines and to place themselves in contempt of court in an effort to gain a federal court hearing, provided that satisfactory bond arrangements can be made.

From the Central Florida Sun Solution, PO Box 2924, Ormond Beach, FL 32075-2924.

Nice going, Empire Haven!

To help Timber Trails nudist resort recover from its fire disaster, Empire Haven members held a spaghetti dinner and forwarded the proceeds to Timber Trails to help finish its new clubhouse.

Timber Trails is located at: 250 Timber Trail Lane, Harrisburg, PA 17112.

Empire Haven can be reached at: RD 3, Box 297, Morovia, NY 13118.

Legal fund vacation

Thanks to Skinny-Dip Tours, $150.00 was added to the legal defense fund of the Tri-State Metro Naturists. Skinny-Dip Tours, also known as Promenade Travel, organized a Jamaica vacation at the famous Hedonism II resort (known for its outstanding clothes-optional beach) to support TSMN's legal fights. Future legal-defense fund-raiser trips are planned for 1987.

Good neighbor committee

The Sanibel Naturists are organizing a good neighbor committee to help all of its members in any way they can, such as: with home repair jobs, sharing lawnmowers, being on hand to help in case of an accident or sickness in the family, helping with small children.

To make the committee successful, the Sanibel Naturists asks its members with any hidden talents, occupations or spare time to contact its officers (George, Ed or Andy) who have volunteered to chair the committee.

Now ain't that nice, folks?

The Sanibel Naturists are at PO Box 6789, Fort Myers, FL 33911.

Des Moines gets a lube job

Darrell's Grease and Go, a once-struggling fast lube business near downtown Des Moines, Iowa, features shirt-free grease monkeys — Peggy and Angel. They will check your oil and do your windows while owner Darrell Lafon attends to the more mechanical duties. Evidently, at $29.88 for the service, Darrell can now afford to grease some palms as well.

The price is right

In response to Alejandro Crespi's suit against Elysium's discriminatory pricing policy — arguing that men are charged more than women — the renowned resort conceded, pointing out, however, that for the past 19 years women were given lower rates because the average woman makes less than the average man on comparable jobs, and because they wanted more women to join.

An explanatory article in *Journal of the Senses,* Elysium's official publication, stated: "In doing so we did not feel that we were discriminating against men. Inside our heart we felt, and still believe, that our policies were fair."

The new pricing policy went into effect October 1, 1986.

"Naturists have nothing to hide"

... says the imprint on a T-shirt from Bare Essentials. The shirts are 50% cotton and 50% polyester. All profits from the sale of the shirts are donated to the National Capital Naturists Legal Fund. Also available is a car-window sticker (also great at pools, patios, hot tubs) which says "Nudist Aboard—No Peeking."

The "Naturists have nothing to hide" T-shirt costs $7.00, and the "Nudist Aboard" signs are $2.00 each. Add $2.00 postage and handling.

From: Bare Essentials, 2700 Glengyle Drive, Vienna, VA 22180. Make checks payable to Gary Brown.

East Coast Naturist Gathering

Mark your calendar! June 12, 13 and 14 are the tentative dates when the East Coast Naturist Gathering returns, once again, to the plush accommodations of Pine Tree Associates in Crownsville, Maryland. Pine Tree was host to the second annual naturist gathering, which was subsequently dubbed the First East Coast Naturist Gathering in 1981.

Back in 1981, East Coast naturists were just organizing as evidenced by the many cottontails (bathing suit marks) compared to the long-time members of Pine Tree.

Times have changed, as six years later a naturist network returns, proud of its achievements and anxious to share the experiences of the past and to further the commitment of naturism on the Eastern Seaboard for the future.

Each year the Gathering is the high point of naturists everywhere — a place where ready-made friends abound and renewed inspiration to go forward and upward is certain.

Treat yourself! Details will follow in the next issue of *The Event,* from The Naturist Society and from the National Capital Naturists (this year's co-hosts).

Ski weekend at the Phoenix

Barry Plaxen of Skinny-Dip Tours has announced four ski weekends which will be held at the Phoenix Health Resort (ASA) in Greenwich, NY (near Albany). The Phoenix is a former ski resort that has just been overhauled and is the newest ASA naturist resort in the Northeast.

Among the indoor facilities are a hot tub, motel, food service, fireplace and lounge, and much more is being worked on as the club develops.

Dates for the three-day (Friday to Sunday) weekends are: January 23-25, January 30 - February 1, February 6-8, and February 20-22.

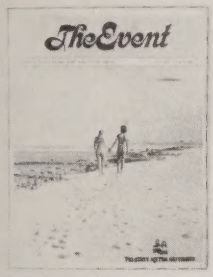
The Phoenix will be handling all bookings directly. You may contact the Phoenix and owner Jean Humphreys at:

Phoenix Health Resort
RD 3, Box 153, Greenwich, NY 12834
phone: 518-692-2512

Special commemorative issue of *Clothed with the Sun*

The new *Clothed with the Sun* is an issue that everyone will want and keep, a landmark issue on the development of American and international naturism. It includes: • The World Congress on Nude Beaches at Antiparos, Greece • The Congress of the International Naturist Federation (INF) • The Western Naturist Gathering at Lupin • The Eastern Naturist Gathering at Birch Acres is covered in depth • Caribbean resort and camping ... naturist updates are up-to-the-minute • New features include "Ships at sea" and "Crisis & Opportunity."

Clothed with the Sun 6.3 can be ordered for $5. Please include $2 for postage and handling. Membership in The Naturist Society is $25 a year, and includes four issues of *Clothed with the Sun*. Write: The Naturist Society, PO Box 132, Oshkosh, WI 54902.



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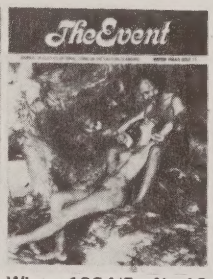

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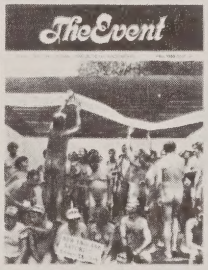

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INTERVIEW: continued from page 22

N: *What part does* The Event *play in that search?*
B: Well, to me, work, work that I enjoy, is part of being happy. I love to publish. I love to work with high-technology equipment, which is to a great extent responsible for putting out the type of quality *The Event* has become. I have the background that allows me to produce a publication of this type, and we're only halfway to where I plan to go with *The Event,* in terms of quality, if I succeed. So, in essence, I love the work that I do, and in that regard it fulfills everything that I want.
N: *Where do you see* The Event *heading? You mention that right now it's only a small fraction of what it could be.*
B: First of all, *The Event* is an exploratory vehicle. I never saw *The Event* as a leader in naturism. I see the naturist leadership, such as Lee Baxandall and The Naturist Society, as the primary movers and shapers of the naturist movement — the guiding force. More than anything else, *The Event* is there to explore what's happening with that movement. I'm curious. I want to know what's going on, what people are thinking. So I try to keep *The Event* open to different ideas, even radical ones that not everyone wants to read about — things I get severely criticized for on occasion. But I'm trying to find out what makes naturists tick, find out why there is such a tremendous interest and to what extent the naturist movement will eventually evolve. That's perhaps why *The Event* is so diverse. It is strictly naturist-oriented in content, but not in context.
N: *Go on.*
B: As far as the content goes, it is certainly wide open to all ideas, some of them quite unpopular with the more traditional nudist thinking — which I belive is changing as well, partially I hope due to vehicles like *The Event,* which looks at them a little bit closer than they might perhaps look at themselves. As far as where I want to go with it: I'd like to reach as many people as I possibly can. I'd like to tel them about the naturist movement — get them involved in it. Part of that has to do with the fact that I want them to see things as I see them.
N: *How do you see them?*
B: As I mentioned earlier, I will do anything I can to fight the unhealthy notion of body shame, which I had experienced at such an early age. That to me is the crux, to help people get a healthier vision of themselves, maybe interact with nature, and avoid some of the imagery they build around themselves — the artificial person — the fashion trends. Not that I'm against fashions; I'm an artist and I think that fashions are fine and can be fun — if they're thought of as fun. But, unfortunately, we don't think of them as fun; we think of them as a need. We have to maintain the "in" look, we have to maintain and present the proper image. We get lost to it. We get lost in the many selves that we are not.
N: *So you think that the wearing of clothing perpetrates images, and that people would be more natural and behave in a more real and humane way if they took off their clothes?*
B: Absolutely. There's no doubt about it. I hate to use cliches, but it's true — clothes make the man/woman, as it were. And most people don't see it. People don't understand that what it's doing to them, that it's taking control of their lives. They are bouncing back and forth from one trend to another, forgetting who they are; they have no central core any more where they can take a look at the trends and appreciate them as fun things to do. To them it becomes a *must* to fit in. So you have all these people trying to fit in, and no one stands out anymore as an individual thinking for him/herself. And in my opinion, most of that can be faulted to clothes.
N: *What about the institution of governments and social ideologies that mandate in the first place that we wear clothing? In other words, might not we see clothing as a result of these restrictive social norms, as well as a cause of them?*
B: Today, I don't really think government can enforce a social norm; because it can't be enforced; it's always changing. When Queen Victoria was in power, that was the era of shame. That was when body shame was introduced, perhaps more than at any other time.
N: *You're talking Western culture.*
B: Yes. And we've evolved past that sense of shame. Yet, to a certain extent it was a comfortable way to be. It provided us with a tremendous amount of fantasies — fantasies about the body, fantasies about sex. The suppression of the body serves another purpose, to stimulate sexual fantasies — something we hate to relinquish. Coming from the perspective of a naturist: we are sexual beings, like anyone else, and perfectly normal. But to the uninitiated we might be perceived as being so accustomed to the body that nudity is no longer a "turn-on." And it isn't in itself! It shouldn't be! And that is what the uninitiated individual might not want to give up. He/she might think "If I become accustomed to nudity, I won't be sexually turned on any more!" That could be a real problem.
N: *What's the trade-off?*
B: You begin to appreciate the character of the individual, not the "meat" that surrounds them. But in today's society the "meat" is what it's all about. That's what advertising is selling, that's what men's magazines are selling — raw flesh.
N: *And how ironic that you are in advertising. That is primarily how you earn your living.*
B: Well, yeah, to some extent, but I'm in industrial advertising. Industrial advertising does not relegate much of its selling imagery to sex. It's used, but it's generally considered to be in poor taste if it is used.
N: *So you don't have to deal with that issue really, in your job.*
B: Very rarely. I have dealt with it in the past, ads that my predecessors in the company I work for created, which were certainly sexist, cute, sexy ... they didn't work. Sex doesn't sell in industrial advertising at all.
N: *That's very interesting. Why is that?*
B: You're not dealing specifically with a consumer purchasing a consumer product. You're dealing with businesses purchasing large quantities of a specific product. Purchases are not made based on image, but on quality, on bottom-line results. And many people are involved in making a purchase: Say a department head needs a particular product; if the impetus that this person responded to is of a sexual nature, he or she realizes that it's going to go through a number of people in the department within the company before the actual purchase is made. As such, he might actually find himself, or herself, embarrassed by the choice. And because of that, you have a good possibility of negative results using that type of advertising approach. In consumer advertising — well, anyting goes — it's between you and the advertiser.
N: *What you say, then, is that people really know when they're responding to a sexually-laden ad that's inappropriate, and that given monitoring by somebody else, they would be embarrassed. So you think that people really know what's appropriate about sex and what's not.*
B: There's no doubt about it. I think that little knot in the pit of your stomach every time you go into a five-and-dime where they sell those skin mags — I have to refer to the men because I don't know how the women feel about it — you know that somehow it just doesn't feel right. So what's the attraction? Partly, because that is all that's available to most people. That's one of the reasons why *The Event* is so important, as well

as The Naturist Society and the American Sunbathing Association. The average American has no other outlet to see a nude body other than in the exploitative garbage that's on the magazine racks.

N: *Of course, I'm playing devil's advocate here. How are the nude bodies in* The Even *different from the nude bodies in a skinflick magazine? If the people who would ordinarily be seeing the skinflick magazines purchased* The Event *instead, obviously they still want to see named bodies.*

B: The people used in *The Event* — the *pictures* of people used in *The Event;* I don't "use" people in *The Event* — usually depict a current situation, a real situation that has happened within naturism. I never use photography strictly for display purposes. I will select an appropriate photograph to work with a particular article that is perhaps an ideological piece or a study such as Bob Bahr's "Why do I go naked?" Now that picture was taken by Leif Heilberg at a Polish ocean front; it just worked very well with the article — a number of people jumping in and out of the water — very artistic and beautiful. I never, in any way, attempt to titillate my readers. I have no interest in sexually stimulating them.

N: *You're showing a lifestyle.*

B: Yes.

N: *I've noticed that you're careful to say "he or she" and to understand that "he" is not a generic term for "one." I'm curious as to where you got your basically feminist outlook.*

B: Most of it comes from naturism. Being involved in the naturist movement has made me more aware of the frailties of the human being — male and female. My careful wording, or my awareness of the wording, I think, comes from my advertising background, as a result of having at one time worked for a recruitment advertising agency in New York City.

N: *You mean military recruitment?*

B: All types of recruitment. Military, corporate ... I created the advertisements to essentially cull people with certain backgrounds from current work environments to new ones. We used the male/female, black/white catch phrase "Equal Opportunity Employer" and the term used today, "Affirmative Action." Many of these trends played a great role in those days in my life, so I'm very in tune with them — perhaps more so now than ever before. Now I understand their significance better than I did then, when they were merely a nuisance, something I had to stick in every ad.

N: *They became a nuisance?*

B: Sure, in some way. They became a line that had to go in every ad because the law said so. It sometimes didn't work out too well when you were creating a specific look or graphic idea; that line, somehow, always seemed to get in the way. Now it's almost second nature: when I address someone, when I speak in generalities, I want to make sure that all of the generalities are included.

N: *Going back to* The Event, *you've mentioned that you've sometimes been criticized for publishing unpopular viewpoints. Can you name some of them?*

B: There was a time when I held certain views on the problem of child molestation, especially during the time when I was president of the Tri-State Metro Naturists. It was quite frequent that we received some kind of complaint — Remember that *The Event* was then the house organ (newsletter) of TSMN — and we received a number of complaints periodically from some parents ... that we should do something about certain suspicious individuals. They would see someone talking to their child and felt uncomfortable about it. I felt that if something needed to be done, it must first be done by the parent, that we cannot and should not take the position of playing police force. I always felt that the laws were quite adequate to deal with real offenders, and that we could not take the position of suspecting anyone before they did something — just as the law can't. That was always considered an unpopular stand. And I am quite certain that TSMN has lost a number of fine members who felt that we, as an organization, didn't do enough about this isolated, but nevertheless potential threat.

Another situation is photography. Photography is something I find a most ridiculous situation that occurs within camp environments. I can understand it, and still fault it. I can understand that a nudist club or camp is a fragile entity where it comes to its members. The members feel, to a great extent, that nudism is their business; they want to keep it secret and not take the chance of having anyone take their picture. As far as the naturist movement goes, in contrast, that attitude is not particularly appreciated. There is a sense of pride in being a naturist, a feeling of "My word, I've overcome this foolish social taboo, and I can actually lift my head up and say: I'm somebody special because I have my own ideas, and I'm going to let everybody know about it." Now that's the ideal naturist. I think that's me. At least, I hope it is.

Then you have the naturist at a gathering or a conference at a nudist camp — I'm coming to that nudist-naturist split — where they have to abide by the camp owner's rules who usually puts photography under total and absolute control, limiting it to a specific time and place.

N: *So then, most nudists, just because they call themselves nudists, are not naturists. They have a whole mentality that is almost akin to that same shame we were discussing a while back.*

B: Nudism, to me, represents aspect of naturism. I see naturism as a much broader umbrella, under which nudism is one part, a very important part, but only one. There are so many issues; and I include feminist issues under the naturist umbrella; or perhaps feminism has the umbrella, with naturism falling under it somewhere. That's certainly a possibility, too. In that sense I would consider feminism as merely humanism, an awareness we should all have.

I have reached some recent conclusions that "nudism" is an outdated term, an outdated word — more word than anything else. The mentality and thinking is not so easily changed. But the word can be changed ... nudism: there's a certain mystery attached to it, a stigma. I've opted to change it in *The Event.*

N: *To what?*

B: Naturism!

N: *If those people whose names you would change from nudists to naturists don't embody naturist principles, what would be the point of changing the term?*

B: It's a valid question. To think about naturism as all of those issues, that is perhaps more than is readily digestible. Naturism is perceived primarily as a kind

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of public nudist movement — the free beaches movement. For me, that isn't all of it. But for many affiliates that is all of it. To them naturism is simply a nudist movement gone public. Nudism may be a household word, but it's not a positive household word.

N: *So you're saying that if a nudist, who has certain limited, according to your definition of limited, ideas and values, changes the word to "naturist," the very act of changing the term will mentally open that person.*

B: Partly, yes. It's a word that has a positive connotation. You cannot find anything negative about the word. When you visualize yourself in terms of being a "naturist" — it connotes some very positive natural interaction — I think you've eliminated a lot of the negative ideas that nudism has brought into your life in the first place. And so you'll open up and be more publicly visible, discussing it more freely, and be less closet-oriented. That's my primary reason why now, in *The Event,* whenever the word "nudist" is used by a writer, I change it to "naturist." Unless, of course, it's specifically in context — where the word "nudism" is used for a specific purpose.

N: *When a writer expresses an idea in* The Event *that you personally find distasteful, but which I would imagine as a publisher you feel bound to print, what kinds of changes do you go through? I imagine you must go through them.*

B: I have a certain amount of editorial control; I am not "bound" to publish anything I don't want to. I do, in a way, have to answer to my readers. First of all, they demand absolute and total honesty and integrity. You cannot possibly cover your tracks if you start bullshitting them. To be straight, you have to let everyone responsible express their opinion. If you don't, you are creating a one-track, simpleminded publication and defeating its purpose, to explore what's out there and what's going on. So, I do publish unpopular opinions. One of the problems is, of course, at times they are considered to be opinions of *The Event.* But, in essence, *The Event* is neutral. It gets to be an interesting juggling act after awhile. By the same token, publishing unpopular views opens up a wonderful exchange of ideas. It's absolutely fantastic. For instance, the article I published in issue #19 on the male erection brought in a flood of letters that was absolutely fascinating to read! And it brought some interesting new ideas: some supporting the fact that an erection is a perfectly natural occurence, and there's no reason why someone should be embarrassed by it; and some who fully supported Lee Baxandall's viewpoint — that it's an insult, or perceived as some kind of male attack on female sensibilities. And you have this interesting thinking that goes on between these two extremes which meld together, with good points evolving from these, perhaps extreme, viewpoints.

N: *Getting away from* The Event *... what about your friends? Do they share your interest and passion?*

B: I think many of the friends that I have evolved out of the naturist environment.

N: *Did you find that when you became an active participant in the naturist movement, your circle of friends radically shifted?*

B: No. My friends have not drifted away in any way because I'm a naturist; if anything, I see them less only because I'm so busy. I have very little social time left. And those who are non-naturists love to discuss naturism. Some of them have said that they would eventually participate. So far they haven't; I think it's a lot of hot air, but they seem genuinely interested. They aren't quite capable of dropping whatever it is that binds them to that need to cover up.

N: *It sounds like you've been very authentic even in clothes.*

B: In terms of not being secretive but open about my naturist activities?

N: *Not only that, but in terms of who you are as a person and how you present yourself. Because on could imagine that all of a sudden when you began to participate in naturism — it's such an encompassing thing — that one might say, "Oh, well, this is a life that I have left, and now I'm entering into a whole new arena." But there's enough of an overlap so that you have indeed kept the friends that you had. And that to me tells something about your own honesty and the fact that you wear clothes when necessary, but it isn't a big deal and it's not an integral part ...*

B: It's not an obsession. And I'm not obsessed about being a naturist. I like the idea that I have the freedom of choice in anything I do, that *whatever* I do is my choice. When it is not my choice, I get a knot in my stomach and I want to scream and yell and holler, and I get very upset. I got very upset when they passed the seat belt law. That annoyed me to no end. Now this law may save lives; I'm all for seat belts, I think seat belts are wonderful. But don't force me to wear them. The government is not my parent. Don't mandate protection for myself, from myself. The recent Supreme Court decision on sodomy, that's a joke.

N: *Well, it affects all of us. It's giving the government the right to say "We can put our nose into your business."*

B: Exactly. So these things do not suit my stomach. My eyes bulge and I cannot believe what's going on. I want to take part and fight it. And then I realize: I am! I'm doing something about it through *The Event.* And I feel rather pleased with myself.

Nina Silver is a free-lance writer, composer, a healer and counselor. She can be reached c/o Healing Heart Music, PO Box 293, New York, NY 10025.

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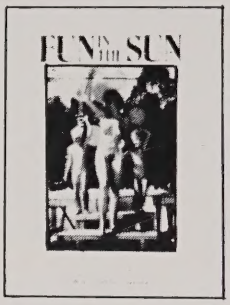

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